

THE  
MOURNING SAINT  
AMONG THE  
WILLOWS;

OR,  
HEAVENLY MUSIC REGAINED.

EXTRACTED FROM

PSALM CXXXVII.

We hung our Harps upon the Willows in the midst thereof; by  
the Rivers of Babylon there we sat down, yea, we wept; for  
they that carried us away captive required of us a Song; and  
they that wasted us required of us Mirth.

ISAIAH, Chap. xlii. Ver. 12.

And the wild Beasts of the Islands shall cry in their desolate Houses,  
and Dragons in their pleasant Palaces.

WITH

A Copious Narrative of the AUTHOR'S CONVERSION at  
Thirteen Years of Age;

ENTITLED,

THE SINNERS TEARS, OR GRACE TRIUMPHANT.

The poetical Part is Music, naturalized, realized, and spiritu-  
alized, in three Books.

---

By MR. JOHN GIBBONS,  
PREACHER OF THE GOSPEL, OUT OF DUTY.  
Many Years licenced and entered according to Order.

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*Eripe mihi hunc Dolorem, aut minue saltem.*

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Like as the Milk-white Lamb, now long in Pain,  
The Beauty and the Phoenix of the Plain,  
Beset around with wild Beasts, abjects too,  
He silently submits, and bears his Woe.

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L O N D O N :

Printed for the AUTHOR. 1777.

[Price Two Shillings and Sixpence.]

WE, whose names are underwritten, do very believe the Author of this Work to be an injured, honest, good man, of real integrity, strictest veracity, and a great sufferer by uncharitable people; yet a man every way worthy the greatest pity and compassion from every true Christian; just in his ways, a man of principle, and a friend to all such as are.

W. Lowther, Doctor.

Rev. F. Maltus, Lecturer of Bermondsey.

T. Fletcher.

T. E. Wright.

Dr. Barker.

Richard Jones.

R. Child, No. 91, Tooley-street, knowing him fourteen years.

R. Cook, Plough-street, Whitechapel, knowing him twenty years.

Charles Norris, Cornhill, knowing him thirty years.

John Peet, Castle-lane, Southwark, knowing him thirty years.

John Bulpit, Upper Thames-street, knowing him fifteen years.

J. Innman, No. 133, Tooley-street.

Jonathan Hamilton, ditto.

R. Jones, No. 93, ditto.

Robert Herrington, No. 151, ditto.

J. Foot, ditto.

William Gibbons, Essex-street, Strand.

Joseph Innell, Islington, as knowing him thirty years, as a very worthy, honest man, and one that has been greatly injured.

43-4-6-332





*He addresseth his Sons, even those amongst whom he has laboured  
in the City of London, and Places circumjacent.*

1. **M**Y son despise thou not the afflictions of the righteous,  
for corruption dwelleth in the breast, and iniquity  
is in thine own heart.

2. The Lord tryeth his people by temptations, and sub-  
dues their pride by the hand of the wicked one.

3. Hear thou the teacher for thy profit, and the minister  
for thy admonition.

4. Attend the means of thy salvation, nor be thou sloth-  
ful for thine own soul.

5. If thy priest be poor and afflicted, take thou not part  
with his oppressors, nor make thyself strong against him.

6. For his God is more mighty than thou, and seeks to  
walk with the desolate in their desolate places.

7. For the Lord regardeth not thy delicate palaces, nor  
the haughtiness of thy heart, wherefore should his rods visit  
thee.

8. For he is a preacher of righteousness unto thee, and  
the souls of men are precious in his sight.

9. He will feed thee with hid treasures, and nourish thee  
with immortal ordinances.

10. He regardeth not thy silver nor thy gold, but giveth  
thee right counsel.

11. If thou art sick, he will visit thee; if in pain, he will  
bear thee upon his heart; if disconsolate, he will minister  
comfort to thee.

12. For he is acquainted with the stars of heaven; he  
will seek thee amongst the clouds, and intercede for thee  
amidst the thick clouds.

13. He knows the covenant of peace, and the ministry  
of salvation.

14. If he receives an oracle from the Most High, he di-  
vulgeth not the matter, but keepeth it in his heart.

15. When thou hearest hereof thou art glad, because he  
keepeth the foot of the destroyer.

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Ver. 12. He means that a minister of the right kind, is so well acquainted  
with the heavenly object, that no obstacle shall impede him.

Ver. 14. Such a one receives the promise in behalf of the delinquent.

Ver. 15. Its good effects.

#### 4 THE SINNER'S TEARS; OR,

16. My son despise not thou the operations of God, nor speak in thine heart against his influences.

17. For rocks have vital virtue, and the stone in the wall bringeth forth moss.

18. Nor can they come forth without vital strength, nor multiply without knowledge, nor grow without life.

19. My son let grace be precious in thine eyes, nor despise thou her operations, so shalt thou prosper.

20. For the judicious shall be confounded; the prudent man findeth not her path.

21. But ask thou of the spirit and he shall instruct thee, he shall enlighten thy darkness, and shew thee the tree of life.

22. If thou seek him, he will dwell in thine heart and teach thee the knowledge of God.

23. Let him convince thee of thine ignorance, and he shall open for thee the fountains of life.

24. Submit thyself to his teachings, he will open to thee the cabinet of his grace, and the deep things of God shall be made manifest.

25. Thou shalt experience his benignity, and his love shall be shed abroad in thine heart.

26. My son let the wisdom of the spirit instruct thee, and good understanding shall be given thee from above.

27. For the prudence of the spirit is life and peace, but the prudence of the flesh is death.

28. Therefore my son boast not of thy parts, nor of thy philosophy, lest the children of God condemn thy rashness.

29. For they found God in their simplicity, and the holy one in the conviction of their ignorance.

*The Glory of the Christian, laid up in Pronouns.*

Meus tuus suus.

*He that from his Heart is solicitous to interest himself in the following Lines shall be saved.*

1. **L**ET God but shew that he is for me, who then can be against me.

2. Let his light shine upon me.

Ver. 17. He proves that God's spirit operates upon the inanimate creation, therefore exhorts his son not to deny his operations upon the hearts of the children of men.

3. Let

3. Let his favours enrich me.
4. Let his love melt me.
5. Let his goodness enlarge me.
6. Let his mercies court me.
7. Let his smiles chear me.
8. Let his sweet spirit comfort me.
9. Let the light of his countenance illuminate me,
10. Let his graces environ me.
11. Let his presence rejoice me.
12. Let his promises sweeten me.
13. Let his words of life confirm me.
14. Let his tokens of love visit me.
15. Let his pavilion hide me.
16. Let his shield defend me.
17. Let his wings be a covert for me.
18. Let his paternal bowels move for me.
19. Let his heart pity me.
20. Let his redemption save me.
21. Let his son's blood be applied to me.
22. Let his son's righteousness justify me.
23. Let his interest be for me.
24. Let his wisdom direct me.
25. Let his infinite power engage for me.
26. Let the triune be mine for ever.
27. Then let worlds scorn me,
28. Then let men deride me.
29. Then let false professors wound me,
30. Then let them eject me.
31. Then let hypocrites confound me,
32. Then let infidels encompass me.
33. Then let wild beasts rend me,
34. Then let abjects crush me.
35. Then let serpents sting me.
36. Then let scorpions bite me,
37. Then let devils hack me.
38. Then let dunghills bury me.

Thus are they gloriously happy, who shall be privileged with the foregoing but celestial favours, and no malign powers from earth nor hell shall have the power ever to hurt them.



6 THE SINNER'S FEARS, &c.

C H A P. I.

*A brief Account of the Vanity of his Days at ten and eleven Years of Age; likewise of some transient Convulsions in those Days.*

**M**Y parents were honest, and I hope Christian people; they paid good attention to the morals both of children and servants; but I too often broke through the strongest fortresses of their good admonition:

I embraced the binding chain, and the destructive stake; I loved the paths of darkness, though they led to death.

In fine, notwithstanding I had many warnings, frightful dreams, compunction of conscience, dreadful apprehensions of the day of judgment, formidable reflections of the general conflagration, horrible fears of ghosts, spectres, and devils; the threats of masters, good counsel of governors, abortive pleasures, disappointed expectations, yet my propensities to an evil course was altogether incorrigible.

Every kind of devotion was really sickly to me, nor had I any taste for those subjects; O the depths of man's fall; yet at certain times I was possessed with unaccountable dissatisfaction from some insatiable spark within, incentive of something more than humane, and an inundation of tears would flow from mine eyes, yet but little fixation on any particular object, and the whole creation was a morsel too small to ease my pensive thoughts.

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C H A P. II.

*An impartial Account of his legal Convulsions, and his Reformation, at twelve Years of Age, at Orchardly, near Froome, Somersetshire.*

1. **N**OW it came to the issue, that my father moved from the place of towns and large villages, to dwell upon the seat of the nobles.

2. By the gardens of Orchardly, even by the vineyard, which lyeth eastward.

3. And there went forth his wife and children, and servants, and they dwelt upon the great seat, even the seat of the honourable.

4. And the names of his children were Joannes, Prudentia,

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dentia, and Rebecca; but Rebecca dwelt not with her father, because she was far removed.

5. And it came to pass, as Joannes was in the field with one of his father's servants, that Joannes spake perversely with his lips.

6. And the Lord heard it, and his heart smote him; then Joannes went forth behind the palace of the nobles, and wept bitterly.

7. And said, O Lord God, pardon thou the iniquity of my lips, for I have sinned, and done foolishly in thy sight.

8. Then the compunction was alleviated; but Joannes did evil a second time, in like manner, and the servant bare witness of it.

9. And Joannes rehearsed again the evil which he did, with weeping and supplication; and the Lord staid the tumult of his thoughts.

10. But Joannes the third time spake frowardly as afore, and said, if the Lord even now forgive me my sin, I will keep thy precepts diligently, and thy testimonies all the days of my life.

11. And the Lord heard Joannes, and his vow; and Joannes was stedfast in his covenant, even in the covenant of the law.

12. Thus Joannes repented of the evil which he did before the lord, and read the books of the priests, and of the prophets, and kneeled before the lord, and worshipped in his father's house.

13. But Joannes was righteous in his own eyes, and knew not the Lord, for Israel did not acknowledge him.

14. Joannes said, I will prepare my heart to all good works, according to the law of Moses; I will eat mine own bread, and wear mine own cloathing, and cover myself with a delicate robe, even the robe of mine own righteousness.

15. Therefore Joannes served the Lord, by the light of his own understanding, and the direction of a natural conscience, but not by the spirit.

16. But comforted himself with his own sparks, which he had kindled; and warmed himself by his own fire, which he had made.

17. And it came to pass, that Joannes built an high tower upon the plain, which lyeth northward; and under the archway thereof was portrayed the image of Moses, and next to that his own statue, with this inscription;

8 THE SINNER'S TEARS; OR,

By good works I built this noble tower,  
By prudent hands, by my skill and power;  
By good works I have made my peace with Heaven,  
And by good works, my sins shall be forgiven.

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C H A P. III.

*A brief Account of his deep Sleep for the Space of three Months,  
at Orchardly, near Froome.*

1. **A**ND Joannes walked in the laws of the Lord, and kept the statutes of his God.
2. And many were amazed, and said, this youth dwells alone, and hath not a competitor.
3. Notwithstanding Joannes knew not the Lord, but worshipped in his ignorance.
4. Therefore the Lord laid Joannes in a sleep, even in a deep sleep.
5. And it was in the ninth month, in the ninth month of the year, Joannes began to sleep.
6. Wherefore he slept until three months were fulfilled, for Joannes gave slumber to his eyes, and to his eye-lids incessant sleep.
7. Nor took he any sustenance but by force, and then in small portions, because sleep had prevailed.
8. But when three months were accomplished, violent thunder from behind the cloud, with much lightening, roused him from sleep.
9. And Joannes opened his eyes, and saw the terrors of this day.
10. And it came to pass, yet a little while, the pale moon was eclipsed, and she became as blood.
11. Then Joannes remembered the last days, and the general conflagration of all things, and he feared with exceeding great fear.
12. Subsequent hereunto, he heard of the death of a young damsel, and she kept the keys of the tower, being pious in the law.
13. And he wept for her with great lamentation, and much sorrow.

14. Then



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14. Then Joannes said, I will turn my thoughts to a disquisition, and make strict enquiries concerning the world to come.

15. When deep sleep falleth upon man, shall not the Lord be magnified? When the vessels are strengthened, and the delicate nerves fortified against the day of trial.

16. Then Joannes repented himself of the tower which he had erected, and said, I build a tower in my presumption, and in the haughtiness of my heart I laid the foundation thereof.

17. And he would have marred the stones of marble, and erased the image of Moses, and have taken down his own statue.

18. But a priest passing by, seeing the tower, admired the stones thereof; he fenced it about with a wall of iron, and set a watch over it, therefore it remained unhurt.

### *Animadversions on the Second and Third Chapters.*

SOME are awake, yet stumble in the dark;  
 Half awake, to spy their sins and their fall;  
 Not their fall, but the shadow of some ill  
 The sinner fears, when conscience makes alarm,  
 But is soon appeas'd; not by blood appeas'd,  
 By fraud appeas'd, portentous signs of ill.  
 Genius and art are but feeble aids  
 To assist our sacred flight to heaven;  
 Let genius then despair to make thee great,  
 Though mixt with morals sullied fragments;  
 Rubbish of the fall, proud medicaments  
 Yet assert their rank, though but humane fire,  
 Assert dignity as if from purer realms,  
 Blood apply'd, that sovereign of the skies;  
 Medicine pure, unmixt, unadultrate,  
 Antidotes each wound, and crowns with success,  
 Acquires greatness and makes the man as great;  
 Worthy of God, shall calm the sinner's fears,  
 Will solve each knot, and crown the sinner's head  
 With warmer suns from chambers of the south;  
 With vivid beams to cheer the sinner's soul,

Whilst

10 THE SINNER'S TEARS; OR,

Whilst application seals the blessings home,  
His cottage converts into a palace bright;  
The beggar into a prince wholly blest'd;  
With new objects, new robes, and new delights,  
He dwells in safety from the fears of ills,  
On the exalted rock he firmly builds;  
Surround by walls and bulwarks from above,  
Secur'd within the circle of God's love,  
Imperadised in covenants most firm;  
With promises, dilated happy test,  
Societies and bonds cheer the sinner up,  
Dilate his faith and give immortal hope.

C H A P. IV.

*His Family moving from Orchardly to Brookover, heard an unnatural Ring of a Bell in the Field called the Lodge.*

1. **N**OW it so happened, that there was no rain for the space of many months.
2. And the drought of the summer dried up all the fountains of the west,
3. So that the herbs of the field were scorched, and the caterpillars did eat the residue thereof.
4. Then the people called a convocation, and cried unto their God, because there was no rain, and the herbs of the field perished.
5. And men did bear grain upon their shoulders that the cattle might eat;
6. And water in vessels of wood that they might give them to drink.
7. After twelve months were accomplished, our father moved from Orchardly House to Brookover;
8. And he had much cattle, and sheep, and household stuff;
9. But the servants drove the cattle and sheep before them, and the household stuff they bear upon waggons.

*The Author is desired by his Friends to give the following Account of an unnatural Ring of a Bell in a Field called the Lodge.*

AS we were moving to and from Orchardly to Brook-over, an uncommon case annoyed our ears, a bell rung from ten o'clock until break of day.

This bell was erected on the precipice of an house called the Lodge, even on the surface of the house.

And what still adds to the extraordinary account, this bell had not been rung for twenty years past and upwards, but now rings with velocity and very loud; we all heard it from the least to the greatest; the villages heard the loud clangor and the distant fields the alarm.

We are sure this bell rung without human aid, and continued throughout the whole night with little or no intermission; there are some now living who can vouch it as a truth; my convictions grew more keen, and my desires more particularly roused to seek grace and mercy.

My father had seen but the second morning in his new habitation, when he was presented with a dead cow supposed to be drowned; in her prostration the water was far from covering the second horn.

The next day another was drowned in the same brook, lying prostrate in the same manner, nor would the water cover the second horn, and what appears more wonderful, there was not the least signs of violence found upon them. To add to the account, those two cattle were the most stately, strong and healthful of the whole herd.

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*Animadversions upon the Nocturnal Bell.*

Dæmulus shall have his bell to ring,  
His bell, confusion, what a jarring sound,  
Dullest peels. Each sense replete with horror  
Affrights the guests he ought to entertain;  
Or allure, where convictions take their seat;  
Senseless, affright those that quit thy service,  
Or seeking another and better post.  
Enemy to man, to thyself and me,  
If friendship nurse the issue he dislikes,  
It is against his nature to be good.

He



## 12 THE SINNER'S TEARS; OR,

He oft doth that he never chose to do,  
 Forwards the work he hopes to destroy,  
 He saps foundations he hopes to erect,  
 And by confusion often confounds himself;  
 Digs pits for me, tumbles into those pits,  
 A proof he is blind, yet hath eyes to see;  
 Thinks to destroy where God intends to save,  
 Attacks the fort where God delights to dwell;  
 More a fool, insults God's eternal son,  
 To confound the author of his lost bliss;  
 Active always, yet nothing do but naught;  
 Builds structures and they tumble in the floor,  
 Erects that which God destroy'd before,  
 Is always wrong, will never do right well.

### C H A P. V.

*Previous Qualifications in order to a Gospel Contrition; thunderings from the Heavens; a certain Eclipse of the Moon; the Death of a young Woman; the Conversation he had with his Father, which caused Disquisitions concerning his own State.*

**G**OD, who in his great wisdom and love, has amply provided means for the recovery of lost man; by certain occurrences I began to see the deception in every work of mine own; those rotten props failed me. At this time there was thunderings from the heavens, attended with much lightening, which abashed my superior powers; celestial orbs were dressed with terror, as a præludium of some inundation; here severity itself cloaths serener heavens, and flashings behind the cloud indicate to sinners their just deserts. My hopes dwindle, confusion rides on in triumph: immediately follows an extraordinary eclipse of the moon, which made deep impressions on my frame; her redness agitated each impulsive thought. My cogitations took their flight to that day of the general decision, when the moon shall be reversed, the luminaries darkened, the sun hide his face in perpetual banishment; when horror and tremor shall ride regent over all globes, and worlds veiled with horrid gloom.

On the verge of those elementary operations, came to my ears the death of a young woman, who lived at Brookover; she was a farmer's daughter, both sober and agreeable to

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converse with, and would often turn her conversation to moral religion; but God knows, she was just as much acquainted with vital religion as myself. When she was upon her sick bed she expressed great indignation against those that should enter on the farm after her death; this talk was a sore trial to me, and indeed her death was none of the least.

Now recent convictions took place, and I said, this young woman seemed to bid as fair for heaven as myself; she was upright, according to the law, as myself; if moral goodness would have saved her, it shall save me; but if she died in her sins, perhaps my state is not a whit better. I began much to question the goodness of my state; solicitations entered my heart; I was all anxiety. Unwilling to be deceived, I made enquiries; the world of spirits had fixt the subject. I asked my father several questions; first, What his thoughts were of hell? second, Whether that place hath any period? third, Whether it will admit of degrees? My father's answers were so very pertinent, put me to the blush, and extorted deep reflections, and seem to open the avenues in my soul to a gospel repentance.

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### C H A P. VI.

*A conspicuous Account of a real Gospel Repentance, at thirteen Years of Age, which proved his Conversion; this was at Brookover, near Froome, in Somersetshire.*

AS I said, thunder and lightnings from the heavens roused my lethargy; the eclipse of the moon excited anxiety; the death of the farmer's daughter fired my jealousy; the conversation I had with my father enlarged my enquiries. At this time our family moved from Orchardly to Brookover. Convictions being reared, pectoral guiltiness coagitated my soul; I roared by reason of the disquietude of my heart; the watery sluices force their way through all avenues. In a word, I saw sin with new eyes, sin appeared exceedingly sinful; I saw my danger more formidable than ever; I saw my wounds incurable; I saw my disease past remedy; I saw as through a perspective, the naked estate of my soul; that I was in real bondage to Satan; that I was under the malediction of God's judicial law. My soul was like unto the parched ground, the barren garden, the desolate

14 THE SINNER'S TEARS; Or,

late wilderness, as a plant to be cast over the wall; a sinner wounded, and no kind physician near; I was as wax before the sun. Down I fell at the sovereign's foot, my cry was mercy, my sins were clouds. I invoked the divinity to scatter the darkness; my sickness had reached the interior parts; I applied to God for his all-healing grace. Never was a poor criminal more afraid of execution, nor a traitor of the block; indeed I feared to take my steps, lest that the earth, with open mouth, swallow up her guilty burden. O what incessant cries to the heavens for their kind benedictions; I said, let mercy cloath me, let her voice be heard in our streets, let her put forth her hand, her tender hand, to my salvation, O let her proclaim my escape.

C H A P. VII.

*Of his wandering alone in the Fields, under the Shades of Trees and Hedges, seeking, by Prayers and Tears, God's Mercy for his Soul.*

THE first day bespoke the cloud, nor will the night scatter the thick cloud. Duplicity unite in one, which makes the hours tedious and intolerable. If sleep would indulge my powers, I am startled with the awful sense of the wretchedness of my state:

The descension of Christ to the judgement seat,  
Alarmed each fleeting, unfleeting hour:  
O the midnight cry, the trumpet sounding,  
And I am unprepared.

No sooner was I risen, but the morning enlarged my animadversions on the horrors of the infernal pit, the irremediability of the lost, the perpetuity of their banishment. O Eternity! Eternity! was like some frightful ghost haunting desolate places.

The consideration of my native and corrupt state, I saw exposed me to every woe; the thoughts of living and dying under the prevalence of such a state, were reflections insufferable.

C H A P.



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### CHAP. VIII.

*He stoops to the Dispensations of Mercy and Grace, as Acts of mere Bounty.*

**T**HE sensibility of my deserts broke up every dependence of my own, therefore I submitted to the bounty of mercy; free grace, abstractly free, bows every lofty thought; I gave him the prerogative in the disposition of spiritual blessings.

Unmerited and unconditional grace as mere acts of divine generosity, must fix my expectations; conditions speak on this wise, if we are dutiful to his commandments, he will be merciful for our improvements. But my wound was too deep to be skinned over; for I was fully persuaded my best works stood me in more stead for heaven than my worst sins, and my very tears, which are the very signs of a penitent heart, are but the signatures of guiltiness, therefore I took refuge under the voluntary distribution of divine favours.

Now the grand criterion is to find God reconcilable to a poor guilty sinner, who has nothing to plead but misery: O for the tokens of his paternal favours, the shinings of his face, the light of his countenance, or I must be held in perpetual suspense.

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### CHAP. IX.

*As he walked through his Father's Fields, he thought, he heard a Voice at his left Hand, which said, "Thou Fool, wilt thou think about Religion, lose the Comforts of Life, and the Pleasures of the World?"*

**A**S I was ruminating on the melancholy estate of my soul, I heard a voice directed to me, "O thou fool, wilt thou think about religion, lose the comforts of life, and the pleasures of the world?" apprehending some person to be there, but turning about, I saw no one. Being convinced of my foe, my soul detested his dehortations; I found that his aim was my destruction, therefore the more acute grew my conviction. I was resolved, if possible, to breath in purer air; I sought for regions more refined, and objects

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objects more delightful; what are the pleasures of earth to the pleasures of heaven? The triumphs of the world to the triumphs of mercy? What is time to eternity? The favour of globes to the single favour of a God?

*He rallies APPOLYON.*

O parent of all subtlety, why didst thou not awake me from my lethargy, when delusively secure in mine own righteousness; thou knewest me to be ignorant of the wretchedness of my state, nor would thou undeceive me; and that I entertained false opinions of the goodness of my state, nor didst thou alarm me of my danger; but no sooner I began to see my mistake, thou settest before me the pleasures of the world; no sooner thou perceivest me craving mercy and friendship with my God, I must be reckoned a fool: O cruel foe, I detest thy machinations; shall I prefer the loss of this world, or its advantages, to the comforts of heaven and the favour of a God?

*He don't say this voice was auricular, but the words were distinct, affecting the very powers of sense.*

C H A P. X.

*After his Combat with Appollyon, he seeks God more earnestly, resolved through Grace, no one should stop him in his heavenly Pursuit.*

NOW conviction had taken too deep a root quickly to be eradicated; the deplorability of my state fixed a resolution to seek a remedy; I soon made an experiment, which was to enquire after those pre-requisites necessary for an escape; I searched the oracles, heard sermons, read books; I found nothing short of efficacious grace could give me relief, as I was attached to ascriptional knowledge, our Saviour convinced my judgment, and efficacious grace was the topic. John iii. 3, 5. Verily, verily, I say unto thee, except a man be born again, he cannot enter into the kingdom of God. Then taking notice of the impartiality of the text, first here is a double asseveration; verily, verily; amen, amen; so the Greek, id est, faithfully, truly, it is so; let it be so; it must be so; so be it. Secondly, I considered the excellence of the person speaking id est, the eternal

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hal lip of truth. Thirdly, the universality of the change, except a man be born again, *id est*, every man must be born again. Fourthly, the nature and quality of that assumed, *id est*, born again. *Nam unius partis correctionem, sed totius naturae renovationem.*

Amendment of a man in part is not sufficient; but the renovation of the whole man; the faculties of the soul have a most visible change by regeneration.

Fifthly, the efficient cause of regeneration, *spiritus Dei*, the spirit of God. Sixthly, the necessity urged by our Saviour, he cannot see the kingdom of God, *visere ei frat.* O I thought they are happy indeed, who shall be the participators of such a change: I prayed for the exalted grace; I prayed that his holy spirit would renovate my united powers. Shall I be thought worthy of the heavenly birth? Will the skies promote me to the high dignity? Shall I be a son of such high degree, an heir of such rich grace? I saw that this excellent gift would furnish me with every degree of happiness, and let me into the cabinet of his jewels; but without this I can have no knowledge of God, no celestial springs to satiate my thirst; no wells of salvation to raise my joys; no exhaustless fountains to nourish and replenish my soul; no flowing blessing from upper skies to enlarge my heart; no promise of peace to comfort me; no kind intercessor to plead for me; no advocate that will take my black cause in hand; no umpire to compose the breach betwixt God and me. I continued the word of lamentation, and said, the whole head is sick, and the whole heart faint, from the sole of the foot even unto the head; there is no soundness in it, but wounds and bruises, and putrifying sores; they have not been closed, neither bound up, neither mollified with ointments, Isaiah i. 56. The prophet could not speak more convincingly; he includes the whole circle of human nature, anatomises the soul, that he might inform us that all her faculties are wounded, her understanding darkened, her will inflexible, her affections carnal, the mind impotent, her conceptions gloomy, her conscience defiled, and all her powers enervated; her ears deaf, her hands enfeebled, her feet lame, her reason purblind; she is altogether in a most wretched case, wounded and bruised from the crown of the head to the sole of the foot; and that which adds to her misery, those wounds received by the fall are exposed to every insult; her sores running, her wounds

B

bleeding,



bleeding, her bruises putrifying into more sores; and what still adds to her misfortune, she has no balsamic to regross the venom, she cannot bind up one cancering wound; her sores must remain unclosed for ever, if left to her own skill, much less can she heal a degenerate sickness.

An obstinate delirium had seized her head, yet imagining she knew sufficiently both of God and religion: a delirium of the worst kind, her vitals affected, yet reckons all is well with her; like a man in a fever, telling his friends he never was better in his life.

This convictive text opened my wounds afresh; I afore felt the estate of my soul; all I wanted was a physican; I knew by this text the balsamic ointments must be applied, and who but God could be equal to the task; 'tis he can reach and heal the soul.

#### AN OBSERVATION.

Although my fruit was not so pleasant as I could wish, yet I found in a perseverance in that which is good a satisfaction. It is Providence's plan, that bitterness should come before sweetness; conviction before conversion; sorrows before joys; seeking before finding; humiliation before exaltation; sorrows are the productions of joys, though a sight of my fall would not cure it, nor a sense of my wounds heal them; but there is no cure for a malady without first knowing the disease, nor healing of a wound without probing it.

When the heart is broken for sin, God will bind it up; when the soul is lost to itself, then it shall find God; when the sinner is convinced he is in a graceless state, without God in the world; such an one shall win God's heart, and find favour with him.

#### C H A P. XI.

##### *His Reflections on the Perpetuity of the Soul.*

**F**INDING myself a fallen, wounded creature, and that to my own apprehension, as far from help as ever, my thoughts took their flight to the grand general assize, the ascent of the Lord Christ to his judicial throne; how the sheep is to be placed at his right hand, the goats on the left.

The

## GRACE TRIUMPHANT.

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The sentence to be past on the goats, go ye curied; but the blessed annunciation, come ye blessed of my father inherit the kingdom. The consideration of an unpreparedness, drenched each thought into an abyss of confusion: then thinking of the wicked servant how he was cast into prison, and there to remain except the uttermost farthing be paid. Then I read David's specific, who saith, the redemption of the soul is precious, and ceaseth forever; again he saith, what man is there can give to his brother a ransom for his soul.

Here nature is challenged in her brighter abilities, if her powers are equal to the task; let her try her experiments; she doth, but new difficulties arising besetters her skill; here declines the cause, and leaves the soul to her primeval state.

Our Saviour takes up the challenge; for what is a man profited if he shall gain the whole world, and lose his own soul? Or what shall a man give for the exchange of his soul? This text confirmed me that the redemption of the soul could not be compensated; then I hung out the black flag, and cried, Woe is me, for I am a man of unclean lips, and I dwell amongst a people of unclean lips.

## C H A P. XII.

*He is more than convinced of the Necessity and Nature of Regeneration.*

**I**N reading the scriptures I found regeneration to be more fully described by analization; it is called vivification: you hath he quickened who were dead in trespasses and sins. It is called a creation; who hath created us anew in Christ Jesus. It is called renovation; put ye on the new man which is created in righteousness and true holiness. It is called a resurrection; who has raised us up together with him in the heavenly places. It is called a translation; who hath translated us out of the kingdom of darkness, into the kingdom of God's dear son. In her progressive steps called sanctification; but ye are justified, but ye are sanctified, in the name of the Lord Jesus, and by the spirit of our God.

Regeneration is called a begetting; who hath begotten us again unto a lively hope, by the resurrection of Jesus Christ; who hath begotten us again, *id est*, God by his spirit begets the soul unto those endowments lost by the fall, *nisi quis genitus sit iterum*; begotten again, John iii. *dicō tibi si quis natus fuerit rursum*; born again, 1st Epist. John, chap. iii. ver. 1. Here nature stands substantively, and extracts their sonship from the essence of their noble birth, *videte qualem charitatem dedit nobis pater, ut nati Dei vocemur*. The Greek *tekna*, for *nati*, the English reads thus: behold what manner of love the father hath bestowed upon us, that we should be called the sons of God. *Natus* comes from his verb *nascon*; the improvement I leave; *vide* Greek Test, *cum differentia, liberi Dei, non nati Dei*. The man that is born again is said to be born of the water and spirit, *ex aqua et spiritu*; born again out of the water, as the matter by which the new creature is formed; out of the spirit, a proof that the spirit hath the agency in forming the new creature, *ex aqua et spiritu*. To be God's sons by adoption is glorious, but to be sons of God by birth exceeds in glory.

Theophylact calls them God's White Boys, as he interprets, Heb. 126. *quem enim diligit dominus castigat*; the Greek *μαιδω*, chastise, is derived from *μα*, a son or child; if those children are naughty, there is the rod to chastise them, derived from their name. I suppose he calls them God's White Boys; first, because they stand in the presence of the king; second, because they are clothed with the white garment of the Redeemer's obedience; third, because they are ornamented with the graces of the spirit; fourth, it was usual in the primitive church for the singing boys to be clothed with white; God's singing boys are ordained for his praise.

Regeneration is described by a new heart, saith the Holy Ghost; a new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh; and I will give you an heart of flesh; the Holy Ghost makes the new heart essential to our salvation, therefore he saith in the same paragraph, "And ye shall be my people, and I will be your God." Seeing the new heart is the alone benediction, I sought with tears the especial donation. My former ground of working for acceptance was too slippery for my dependence. Works of congruity are works of criminality.



## GRACE TRIUMPHANT

### HIS PRAYER for a NEW HEART.

Almighty and everlasting Father, thou hast promised thy holy spirit to all them that ask thee; I come not to thee in mine own name, nor deservings, but I come with my sins, that they may be cleansed. My guiltiness absolved, my nature renewed, my soul regenerated, my heart changed. O God, I humbly beseech thee give me the heart of flesh, constitute the new heart, that I may bring forth the fruits of thy spirit, to the honour and glory of God our Saviour. Amen.

### C H A P. XIII.

#### *Reflections on the Infelicity of his State.*

**T**HE state of my soul made me impatient; the thoughts of God, and my estrangedness from him; O state, immeasurable state, I have no reconciled God, I am none of Christ's sheep, none of Christ's disciple; what shall I do when he shall descend? How shall I stand the solemn test? The goats shall be placed at his left hand, the sheep at his right hand; the right hand denotes honour and favour, the left hand ignominy and reproach. Then I considered the nature of the sentence, depart to the one, and come ye blessed to the others. O the wide extremes! this word depart would realise itself with every attendant horror. Then I considered the person sentencing no less than the son of God, once a redeemer, but now the judge; he that once climbed the ladder of the cross to die for us, now ascends the judicial throne to condemn us; he that was as a lamb slain for us, should now stand forth to pass sentence upon us. I say no more, but leave the reader to judge of the nature of my case at this time.

### C H A P. XIV.

#### *Holy Considerations on the Attributes of God, which excite his Fears.*

**C**onviction of my state, the sins of my life, compunction of conscience, the thoughts of God, heaven and eternity, fell with palpable weight on my soul.

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The consideration of God's majesty awes me; can majesty itself save my complaints; hear my cries, register my requests, indulge my happiness; will Helion \* stoop his lofty throne to a sinner like me? will he that drowns immensity, shew mercy to a creature of yesterday? will he that is uncircumscribed, favour a poor blind finite creature? if Helion will come and save me, O then mercy shall be clothed with golden lenity. 2dly, Then I considered his omnipotence; what is man, an handful of dust, a spider's web, a moth to be crushed, a reptile upon earth †. O Shaddai, let me form in my mind as thou hast a plenitude of power, thou art able to save to the uttermost all that seek thee; thou can'st pardon great offences, save from deserved and wide mouthed destructions, and shew thy great salvation. But will Shaddai blast my guilty enemies, and calm the foaming billows of my soul? What but royal power can vanish these dreary prospects, enlighten my darkness, dispel those intermingled and surrounding terrors? But shall I find him as willing? I distrust not his power; shall I be so happy as to sit down undisturbed in his favour. 3dly, I considered God in his justice; here I found the forfeiture of every good, that I was obnoxious to the divine displeasure, that the nature of my offence had reached the throne, that I had sinned against majesty itself, broke through his prerogatives, violated his laws, and am subjected to every penalty; and that which gives the crime an additional aggravation, I have sinned against my conservator, my creator, and kindest benefactor, against love, mercy, goodness, and veracity; I have sinned against infinite wisdom, infinite favour, infinite power, infinite majesty, infinite glory, and Jehovah Elohim, the Eternal Trinity. 4thly, I considered his immaculate holiness; holiness unblemished is the alone prerogative of the Deity; then I reflect on his purity and my own deformity; his righteousness, and my inrectitude; his dignity, and my unworthiness; his perfections, and my depravement; his nobility, and my ignominy; his riches, and my poverty; his excellence, and my wretchedness and misery. May not the thought hereof fix the perpetual bluff? 5thly, Then I considered his omniscience; he seeth through all disguises, he penetrates the secret recesses of my soul, and is well ac-

\* He calls upon Helion, id est, the most high God.  
† He calls upon Shaddai, that is, omnipotent God; ell Shaddai, the strong God Almighty.

acquainted with my every cogitation; and even the immature thoughts fall under his cognizance; he is ineffably acquainted with me, more than I possibly can be with myself.

## C H A P. XV.

*Some Time after his Conscience seemed greatly to abate, those guilty Impressions on the decline he expostulates with himself, being afraid he should be left to carnal Security.*

O MY soul hath a lethargy prevailed, or art thou looking back to Sodom and Gomorrah; shall her putrid apples tempt thy taste? be resolved never to consecrate thy days to the golden dust, nor inscribe thy name in the records of fame. Canst thou my soul sit down in silence amidst briars and thorns? Canst thou be at rest when destruction is near? Art thou dreaming when the powers of darkness are all attention? Wilt thou be at peace when the devil and his emissaries seek thy ruin?

What though conscience doth not alarm thee as afore, is it not an indication of thy wretchedness?

If thou art in peace, thy peace is not good, thy sins are yet upon thee; as yet thou art a child of Adam, an heir of darkness, in the gall of bitterness, in the bands of iniquity; thy wounds and bruises putrifying into sores; they have not been closed, neither bound up, neither mollified with ointment. Isaiah i.

Thou art indeed a stranger to God, as thine own God, no tokens of divine favour, no assurance of pardon, no adopting grace, therefore thou most justly fearest the descension of the son of God, finally to judge the world, when he shall come in flaming fire to take vengeance upon all them that know not God, and obey not the gospel of his son. O my soul, this day shall be a day of gloom, nor shall the darkness thereof hide thee from thy judge.

Then the book of the law's decalogue shall be opened; nor shall God's law speak for thee, because thou art under her judicial curse. The evangelic book shall be opened; nor can this be in thy favour, because thou lackest the wedding garment.

The book of conscience will open her blackest catalogues; nor can she speak for thee, because thou art in an unregenerate state. Be assured, O my soul, the quietude of con-



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science is but a grand præludium of a future eruption; be not then put off with a mere form without the power, the *Enlivened* parts of religion instead of the more intrinsic and influential.

### CHAP. XVI.

*The Recuperation of Fresh Guilt, and his Anxiety for his Non-obedience to his Parents.*

THE sins of my youth, with every idle word and action, proclaimed their guilty horrors; acts of parental disobedience captivated me afresh, summoned again my fears. My heart is dilated to every woe; then flying to the word of God as to a subterfugium, our Lord fixt the emphasis. Whofoever curseth father or mother, let him die the death: this denunciation was levelled against my sin in particular; the diction hath a borrowed authority from the dignity of the person; the imperative mood binds the sentence, let him die. Matt. xv. The veracity of the lip touched my heart with reflections insuperable. Moles likewise joins issue, death to the delinquent is the determination. He that curseth father or mother shall surely be put to death; here the threatnings, absolutely penal, bind the guilty person. † Solomon also ties the edict with a solemn oath. Who curseth father or mother, his lamp shall be put out into obscure darkness. Shall and surely, is the nature of the oath, and by it my guiltiness was aggrandized. O that word, his lamp shall surely be put out into obscure darkness! Had it been persuasive of a re-illumination, it had lost in good measure its importance. But I then understood such degrees of obscurity, as shall eclipse its light for ever. In vain shall faith and hope shew their downy heads; every light is extinguished; no shining suns to illuminate my paths; no glittering stars to disperse the gloom; no firmament dew to replenish me; no cooling springs to antidote the fermentation of my soul; no cordial promise to interest my expectations; no flow of mercy to raise my drooping head; no heavenly visitor to cheer my heart. Solomon continues his verdict; the eye that mocketh his father, and despiseth to obey his mother, the ravens of the valley shall pick it out,

Exod. xx. 17. † Prov. xx. 20. and

and the young eagles shall eat it. Here I could but form in my mind the many temporal evils that shall befall disobedient children; nor was I a little culpable in this matter; and indeed the guilt hereof pursued me like an armed man. I perceived under those convictions, new sins shall arise, possess conscience, and texts of scriptures would crowd the portula, come in and augment my grief. By new sins I mean such committed years ago, but conscience shall reflect them, and the scriptures shall augment them; perhaps any one sin thus reflected, would lie down with me, arise with me, dwell with me night and day for a month together. Disobedience to parents is an evil of the first magnitude; to despise, to disobey a parent, shall incur the displeasure of ravens and eagles; children having a fond conceit of their own delicacy, often contributes to their vanity; the feathered tribe provoked at their disobedience, pursue them to destruction. God leaves them, ravens find them, pluck out their eyes, and still to add to their disgrace, the young eagles, like swarms of locusts, eat those eyes because they once glanced contempt upon their parents. Finally, ravens and eagles unite their forces to make a thorough consumption of them. Thus saith the Lord, thou shalt fall upon the mountains of Israel, thou and all thy bands, and I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured. Ezek. xxix.

C H A P. XVII.

*He searches the Scriptures, in order to find in them some Avenue of Hope, but is stagnated by the Prophecs.*

**N**OTWITHSTANDING I could find but little encouragement from the scriptures; yet search them I must; for first, If I perish I might be made acquainted with the nature of my loss; secondly, What those sins are which the scriptures most of all level against; thirdly, In what light God looks on a sinner guilty of such crimes. Now in those days, and I could but admire it, if any one sin more than other turned uppermost in my conscience, I always found in the scriptures some swift accuser; and in regard of my state, whole troops of attestators are all combining; here I read destructions to God's enemies; a day of darkness, howling, weeping, and slaughter; the isles shall tremble in the day of thy fall,

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fall, yea the isles that are in the sea shall be troubled at thy departure. If when ye spread forth your hands I will hide mine eyes from you; yea when ye make many prayers I will not hear; I will laugh at your calamity, and mock when your fear cometh; though house join to house, yet they shall not go unpunished: Woe unto the wicked; it shall go ill with them; woe unto them that draw iniquity with cords of vanity, and sin as it were with cart-ropes. For it is a people of no understanding, therefore he that made them will not have mercy on them; and he that formed them will shew them no favour, *vide sec. lib. on Isaiah, chap. xxvii.*

C H A P. XVIII.

*In reading the Holy Scriptures, he is informed there are a People on whom God bestows peculiar Appellations, and especial Privileges.*

**J**UST entering on the verge of an inquisition, I began to search out the properties and characteristics of this people. The Old and New Testament soon furnished me with every informing pre-requisite.

*He reads the OLD TESTAMENT.*

Here God calls them his portion, his inheritance, his darlings, his lambs, his sheep, his sons and daughters; the people of his covenant, a people formed for his glory; the people of his praise, the sons of Zion; the living of Jerusalem, his jewels; the godly, the faithful, his saints.

*He reads the NEW TESTAMENT.*

Here they are called the adoption, the children of God, the children of light, the children of the kingdom; his election, a chosen generation, a royal priesthood, kings and priests unto God; christians the lambs followers, the body of Christ, the members of Christ, believers in Christ, the begotten of God, the faithful, the godly, the saints.

*He reads their PRIVILEGES.*

God has said he will be their God, and they shall be his people; their sun to lighten them; their shield to defend them; their father to succour them; their rock to screen them.

They



They have a saving acquaintance with God; they are quickened by his spirit; they are raised to spiritual life; they are new creatures; they are born again; they are sanctified by the spirit of God.

They have their conversation in heaven; their communion is with the Father and the Son; they are called by grace; they are made partakers of the divine nature; they are temples of God through the spirit; God lives in them; they have received the Holy Ghost; they possess the seals of the spirit, the pledges of divine favour, the brightest testimonies of his grace, the evidences of eternal life, pardon of sins, union with Christ; they are sanctified, they are justified, they are new creatures; they have apprehended Jesus Christ, they are in Christ, and Christ is in them the hope of glory,

#### HIS PRAYER.

O God, thou universal good, thy favours are infinitely of more importance than the treasures of the skies, yea than ten thousand worlds, replete with objects surpassingly excellent; those I esteem as the smaller drops of the bucket, or the lesser pebbles of the sands. Shall these sway the balance when thine is preponderously great? O God, thy favour alone shall establish dignity. O that I may be numbered with thy sons; may filiation interest my claims, and I despise the world, reverse its profits, repulse its pleasures, for the riches of thy grace, the manifestations of thy love, and acceptance with thee. O God evidence my sonship, pardon my sins; O satisfy my longing soul with those high immunities, through the mercy of God and our Saviour. Amen.

#### C H A P. XIX.

*In reading the sacred Epistles he finds them spangled with a Variety of precious Promises; he is for examining their real Importance.*

I Did not omit searching the oracles of God, nor its authentic lines; they were bounded with marble pillars, which well supported the fabric of our salvation: then proceeding, I was greatly delighted with a discovery of a most curious cabinet of jewels; these I called the exhaustless fund.

Isaiah,

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Isaiah 55. 7. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord; and he will have mercy upon him; and to our God, for he will abundantly pardon. Ver. 6. Seek ye the Lord while he may be found; call ye upon him while he is near. Ver. 4. O every one that thirsteth, come ye to the waters; and he that hath no money, come ye buy wine and milk without money; and without price. Ver. 3. Incline your ear, and hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Isaiah 61. 1. For thus saith the high and lofty one that inhabiteth Eternity; whose name is holy, I dwell in the high and holy place; with him also that is of a pure spirit, to revive the spirit of the humble; and to revive the heart of the contrite ones. Ver. 16, 18. For I will not contend forever; I have seen his ways, and will heal him, and restore comforts unto him. Ver. 19. Peace, peace to him that is far off, and to him that is near, and I will heal him. Let us reason together, saith the Lord; for though your sins be as scarlet, they shall be white as snow; though they be red as crimson, they shall be as wool.

Who is a God, like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage: he retaineth not his anger for ever, because he delighteth in mercy; he will subdue our iniquities, and will cast our sins into the depths of the sea.

He that confesseth and forsaketh his sins shall find mercy. Turn ye from all your sins, so iniquity shall not be your ruin. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I am the chief; for when we were without strength in due time, Christ died for the ungodly; God so loved the world, that he gave his only begotten Son; that whosoever believeth in him should not perish, but have everlasting life. God spared not his own Son, but delivered him up for us all; all that the Father hath given me shall come to me, and he that cometh to me I will in no wise cast out; he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death to life; he that believeth in me, though he were dead, yet shall he live, and shall never see death.

Whoever

Whoſoever ſhall forſake houſes or brethren, or ſiſters, or father, or mother, wife or children, or lands, for my name ſake, he ſhall receive an hundred fold more in this world, and ſhall inherit everlaſting life.

*He reads the following PROMISES.*

I will ſay unto them, thou art my people; and they ſhall ſay, thou art my God; I will pour out my ſpirit upon you, I will pour water upon him that is thirſty, I will pray the father and he ſhall give you the ſpirit of truth. Jeſus ſtood and cried at the day of that great feaſt, if any man thirſt let him come unto me and drink; the ſpirit and the bride ſay, come, and let him that is thirſt come, and whoſoever will let him come and take of the waters of life freely. The apoſtle ſaith, if any man hath not the ſpirit of Chriſt, he is none of his; What know ye not, except the ſpirit of Chriſt dwell in you, ye are reprobates? Now if the ſpirit of him be in you, the body is dead, becauſe of ſin, but the ſpirit is life becauſe of righteouſneſs; for the ſpirit of life in Chriſt Jeſus hath made me free from the law of ſin and death; but ye are not in the fleſh, but in the ſpirit, if ſo be the ſpirit of him who raiſed Chriſt from the dead dwell in you.

*Succinct Animadverſions upon the Promiſes and their Effects.*

**I**ſaiah lv. 7. Let the wicked forſake his way, and the unrighteous man his thoughts; and let him return unto the Lord and he will have mercy upon him, and to our God and he will abundantly pardon.

This text, in a manner unobſtruded, gives mercy a latitude, and ſweeps the graceful ſprings of pardon.

All that the father gives me ſhall come to me, and he that comes unto me I will in no wiſe caſt out. The prior part, all that the Father hath given me, ſhall come to me, hath a ſeeming imparity; but the poſterior part, he that comes unto me I will in no wiſe caſt out, hath a real impunity; therefore the prior was like the interpoſition of the globe to the ſun, it eclipſed every view of comfort.

This text, Come unto me all ye that are weary and heavy laden, and I will give you reſt. Theſe words are ſufficient in the hand of the ſpirit, to confound confuſion, dilate the heart, diſentangle the ſoul, open the priſon doors.

Nor



Nor was it my case alone, but the convinced sinner shall have but little doubt of God's ability, as his will to save our Redeemer has cured this wound; he saith, I will give you rest.

Yet notwithstanding I was as a man led in chains, nor could believe there was any comfort for me. Our Saviour saith, he that believeth in me is passed from death unto life, and shall not come into condemnation. This text, discovering such a faith, I said what a precious faith must this be; it seals the soul from condemnation, and so very efficacious as to give spiritual and eternal life; nor was I unacquainted with the real author of it, for the apostle had before shewed me, that faith is the gift of God.

Then reading, O every one that thirst come to the waters, come buy wine and milk without money, and without price. Jesus cried at that great day of the feast, if any man thirst let him come unto me and drink.

The spirit and the bride say, come; let him that heareth say come; and let him that is a thirst come; and whosoever will, let him come and take the waters of life freely.

#### SELF-EXAMINATION.

I now began the recent scrutiny; I have no relish for transitoriness; my sublimer views aspire for an uncreated love; I thirst, I pant for God, for the living God; I long for the knowledge of a reconciled God, for unoriginated favour; what are the ground of those mental anxieties? do they not center in thee? why do I weep? why the flowing tear? is it not for some kind hint from thee? here it is my lostiest desires terminate, my primest wishes for the blessed acquisition, for this I let down the clew, that I might find the original of beauty.

For this I water my couch, I swim through perturbed waters; let worlds strip me, discomfort me, despise me, and my wish shall stand alone for thee; I will shut mine eyes to all your glittering toys, but for his smiles I will embrace dung-hills; your delicacies shall never court me, your golden chains shall never bind me, your friendship shall never allure me; let me be the friendless man, only give me the pity of my God, his friendly heart shall compensate the loss of all things here; I choose rather the meanest cottage with God, than the most princely palaces without him.

Now hope began a little to shew its head, which took its birth from those scriptural invitations; they in most lofty senti-

sentiments encourage the thirsting soul; finding myself levelled with their evidences, my satisfaction was raised, but I was soon non-plussed by the insulting foe, as you will find in the following lectures.

## C H A P. XX.

*Appollyon again makes Attempts upon him, by an Infusion of horrid Suggestions; he frequents Ministers on that Account.*

**I** Was in good earnest for my soul; my ambition was for the knowledge of heavenly objects; my excursions were to find a reconciled God; I traversed for mercy; my profections were for grace and pardon; for these I was a probationer; all my powers were protracted in the scrutiny. Appollyon finding those happy impressions, he pursued me with fiery darts; his arrows fastened in my soul; his blasphemies annoyed her delicate ears: I said, with ardour, how long shall wickedness prevail? what darts are those which wound me? I was as though my soul was an habitation for demons; unjust dominion usurped the throne, and I thought that those conflicts were presages of greater judgments, and of the nature of the sin unto death, *Matt. xii. 31.*

I said, I have sought mercy, but how shall mercy be established? Shall my sins stick immoveably on justice's skirts? Is there but one sin irremissible, and have I committed it? O what miery pits entrench my every path! O that our Redeemer had never restricted remission! Then I should be angry with those who seem to be the first cause of this objection, which you know were the Pharisees, *vide Matt. xii.*

Where is the consoling breast that will nourish my drooping hopes? Who will propose the all-powerful cordial to cheer my wounds? Where is the all-kind messenger that will, with quick dispatch, seal my happiness? Where is the good Samaritan, that will come and heal my sickness amidst relapses? By this time I had lost the essence of hope; my non-obedience to my parents, and every evil of my life convening, formed a reascension of horrible images; I fell at the sovereign's foot; I visited ministers; they propounded what they could for my comfort, assuring me it was impossible I should sin beyond the stretch of mercy; I asked them

what this unpardonable sin could be; they evaded the answer, and said, that one so young, wanting both light and heat, could never commit this sin. I gave myself over to a real inquisition; I read what books I could find, for my comfort and information; one in particular, the Rev. Mr. Dyer's *Golden Chain*, who treated well on the subject of Satan's temptations; as Christ is the churches friend, so Satan is the churches enemy, her cruel enemy, her greatest enemy. He adds, Satan's temptations may trouble us; but they shall never destroy us.

## C. H. A. P. XXI.

*He compares his Sins with all others which he reads in holy Scriptures.*

**T**HE prophets increased my grief for my transgressions, and I did my fears; in a word, I was as an odium in mine own eyes, and as I then thought, an odium in the eyes of the Lord; but I was resolved for a serutinization, therefore I pursued an examination. First, Whether I was in the direct path to obtain the mercy.

Secondly, Whether my sins were with others of their nature to be as easily cancelled.

Thirdly, Whether I was amongst the catalogue of those sinners that God usually shews mercy to.

Fourthly, Whether I am come soon enough, therefore may lose the blessing.

Fifthly, Whether my case is not singular; if so, is it not a prelude of a subversion.

Then I considered David's murder and adultery, Solomon's idolatry, Peter's abnegation of Christ, the publican's depredation of the Jews and his apostacy, Paul's persecution of the church of Christ, and the prodigal's desertion of his God.

David's actual sins and mine I found to be incompatible; yet that God should pardon him, must needs give me some satisfaction; but the doubt prevailed, first, that he was a child of God before he thus sinned; but I had no pretensions: secondly, that he had illustrious claims to promote certain ends for God's glory.

Thirdly, Solomon, though he was left to abundance of practical infidelity, yet God had interested himself in his favour,

and



## GRACE TRIUMPHANT.

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and promised to be his God and Father, and would fulfil every character to the uttermost, if Solomon had walked in his laws; but he soon broke through those boundaries; but God's love is unbounded.

Thirdly, Peter's abnegation of Christ. Here I made a tacit pause, and considered Peter's sin as committed under grace's shadow; but our indulgent Redeemer gives him the pleasing smile. After that he became an eminent apostle; that smile was of an infinite value: could I be so near his heart, his smiles shall raise to me mountains of felicity.

Fourthly, The publican's apostasy and depredation. This sinner is my picture; he would not look up towards heaven, he stood afar off; he smote upon his breast; he said, God be merciful to me a sinner; and he went to his house justified. But hark, my soul, this sinner goes to his house justified: here he outstrips me; his sorrows are mine; his blush is mine; his fears and tears mine; his anxieties mine; his burden mine. But O may his justification be mine; may his faith be mine; may his comforts be mine. He went to his house with all the joys of a justified state; with the roll of absolution in his hand; with suns shining upon his head; with softer fires glowing in his breast, and triumphal satisfaction in his heart.

Then reading concerning the Prodigal Son; how that he wandered from his father's house, and that he, by profusion, spent his father's substance, reduced himself to poverty, was made a slave, a mere bond-servant. A citizen of that country employed him to feed swine; but his master is cruel, gives him no wages; he is starved almost to death, inasmuch that he would have lodged with the swine, eat the husks that they eat, but no man gave him; then he came to himself, *id est*, he came to the summit of reflection; said, how many servants of my father's have bread enough, and to spare, while I perish with hunger? I will arise and go to my father; the father seeth him afar off; his father, with all the tokens of endearment, goes out to meet him, fell on his neck, embraced him, and kissed him; conducts him to his house, makes provision for him, cloaths him with the best robe, *id est*, the Redeemer's righteousness. He puts the enamelled ring on his finger, that is, the sacred seal of the spirit of God; commands the fatted calf to be killed for him; sets him down at his own table, already garnished with the dainties of heaven; but what adds more particu-

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larly to the festival splendour, his late deserted father cheers him with his ten thousand smiles: This, my son, was dead, but is alive again; was lost, but is found. I am this Prodigal, and a more desolate sinner than he; I have wandered upon all hills and mountains; I have spent the substance of heavenly things; I have shed Providence's talents upon the ground; scored up with justice, I am not dead only but twice dead, plucked up by the roots. May I, with this Prodigal, find favour with his God! I am afar off. O let him cast an eye of pity after me, with commiserating heart take me in; cloath my naked soul with the best robe; put the ring on my unhallowed hand; give to me the favourite smile, and feed my poor soul with the consecrated crumbs that fall from his table.

## C H A P. XXII.

*In reading the Rev. Mr. Dyer's Golden Chain, concerning the Crucifixion of our Lord, he is greatly alarmed at the Strangeness of the Scene; he goes out upon an high Mountain, and there vents himself in Surges of Grief and Sorrows, to think that his Sins should be the Cause of the Redeemer's Sufferings.*

O All ye that pass by, behold, and see grief triumphant! Behold and see, said the dear Redeemer, if there be any sorrows like my sorrows! O thou Son of the Highest, can I hear thy cries, and be unaffected! Or rather shall not my heart open in scenes of grief, whilst calvary opens in dreadful scenes of sorrow! Mine eyes burst into rivers of tears, in seeing those tender pores gush in rivers of blood! Those sweet hands that were always employed in doing good, must now wear the purple stains of blood! Behold, my soul, those sacred hands stretched on the accursed tree, that once stretched out the heavens like a curtain! Those hands, I say, were nailed to the fatal cross, that hung globes pendent in the air! Those well-directed feet were fastened to the unkind cross, that used to walk the crystal skies! Each tender nerve was pierced with rude iron, which gave him exquisite pain, that used to be nourished in his father's bosom! Behold that awful head mocked with a thorny crown, whose  
nod

nod can make heaven's pillars totter ! Audacious sinners, will you dare to awe majesty, majesty that can strike your insolence dead ! They expose him to mens ridicule, that could in a moment send them to final perdition ! He that opened rivers in high places for man, shall have nothing to drink but gall and vinegar from man ! Instead of a cordial to comfort him, had a cup of sour ingredient to torment him ! He that dwelt in the inaccessible light of his father's glory, is thought not fit to dwell amongst infamous infidels ! Those ears that were delighted with angelic praises, must here be annoyed with imprecations, blasphemies ! Those brighter eyes that excelled the sun in his glory, must be eclipsed by death and murderers !

Thus after a long conflict, he gently bowed his head, and said it is finished ; nor did he stop here, but with an air of beneficence prays for his murderers ; Father forgive them, they know not what they do. Yet the heavens resent the injuries offered him ; the sun hides his head ; darkness spreads through the atmosphere ; a general gloom usurps the dominion of the day ; infernal powers are seized with horrors ; the earth in dreadful convulsions ; elements jar ; confusion covers them like the ancient chaos ; the sages of Greece lose their courage ; their philosophy fails them. O Lord, my soul trembles at the horrors of that day ; my heart melts into penitential ; my sins gave this day its birth. O the inestimable love of God ! goodness to excess ; goodness, I say, how divinely enriched ; his love is raised on the highest eminence. O set me on this clivity, till I view him mine ! Let his merits speak for me ; I would sit under his shadow, and fix my heart in him. Shall I enjoy thy smiles ! One smile will fix the joy. Then let the swelling hills of adversity point their terrible spires ; let angry deeps in mad confusion roll, and waves to high stupendous rise, and direful convulsions shake the solid poles ; and earth groan with sickness, and worlds their cloudy fables wear ; and men frown me on a dunghill ; let them triumph in my destruction : only dignify me with thy smiles, and I will challenge globes to make me miserable.

O N. B. This one interview of a crucified Redeemer ; his internal grief resulting from an heart affected with a sensibility of his sins, as the cause of the Redeemer's sufferings, was demonstrative that his repentance was evangelical, agreeably to Zeck. xii. 10. They shall look unto me whom they

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have pierced, and they shall mourn for him, as one mourneth for his only son; and they shall be in bitterness for him, as one that is in bitterness for his first-born.

C H A P. XXIII.

*His abiding in the Temple after divine Service, expecting something from those which tarried behind to his Information.*

**I**N those days I was exceedingly shy of the professors of religion; but finding some persons tarrying after service, they proved to be the cleanly poor. I stood for some time at a distance; the persons were four in number; after they had given thanks for their bread and water, they began to rehearse the goodness of their God. The first said, when she was at a time sorely afflicted, she received great comfort from that text applied to her heart by the spirit of God; Though thou hast lain among the pots, yet shalt thou be as the wings of a dove covered with silver, and her feathers with yellow gold, Psalm lxxiii. The second said, when at the first she fell under convictions for sin, O that text in Matthew, v. 20. Ye shall in no wise enter. This text was a wonderful weight upon my mind; but in a few months I was as effectually comforted by another text, He that comes to me I will in no wise cast out. This promise being applied to my soul by the spirit of God, made my heart joyful in the Lord. Well might our minister call those applied promises the whisperings of the spirit; for sure I am, that this promise came with such power, that it carried off every objection. The third said, certainly those promises must be from God, when their application frees the soul from her guiltiness, filling her with joy and peace, amidst distractions and horrors.

In a word, I could but think that these four women were descendants from heaven; for I was both charmed and alarmed, that such persons whom I knew had nothing to live on upon earth, should possess such favours from heaven. O how did I long to be as very happy as these poor people! I was also surprized at mine own ignorance; I gathered both light and strength from their conversation. Now I understood more clearly the necessary pre-requisites to the assurance of

of divine favour; I then renewed my resolution, if possible, to obtain the knowledge of God. If a sense of applicatory grace is required, my soul was in good earnest to possess it! As an individual may participate particular promises of salvation, my soul longed for an application of them.

This select conversation gave me large hints of the important nature of an applicatory promise; as it is brought home to the sensitive faculties; this is indeed salvation's messenger.

C H A P. XXIV.

*His Reflections advanced on the Basis of a real Thirst for the Knowledge of the Application of the Promises.*

GOING from the Temple to Brookover, the conversation of those good people engrossed every thought. I said, O the happiness even to have one promise applied. O that the spirit of God would but give in the intimations of his heavenly love. Let me hear the blessed declaration. This life giving word shall pardon my sins; witness my acceptance with God: O then I shall walk in holy security and peace; I shall enjoy riches and honour.

Have the children of God that peace which passeth all understanding? This shall be mine. Have they the sweets of heaven? This shall be mine; their faith shall be mine; their hope shall be mine; their love tokens shall be mine; their interests shall be mine; their comforts mine; their pleasures mine; their victories mine; their God shall be mine; their Father mine; their Redeemer mine; their redemption mine. Then, O then, I shall be a child of God, a disciple of Jesus Christ.

C H A P. XXV.

*His going forth the next Morning into a lonely Field to pray for an Interest in those applicatory Promises.*

I WAS most anxious, until the morning appeared, that I might in a solemn manner seek God, and in this act unboresom the real wish of my soul; then early in the morning I consecrated my field; I fell on the bended knee. I

addressed him that sits on the throne; sought his favour with enlarged desires. My powers summoned, I gave a loose to all the springs of action. My soul soared upwards, all my senses were quick and lively to apprehend some chiming word: my powers all obedient to the kind response. O let the salutiferous word drop from the respondent lip. O that some soul-saving promise resound the serener skies, and echo through all the soft powers of my soul. Then, O then, my heart shall most gladly join issue in the delightful testimony. I long, with God's people, to have the sweet promises applied to my heart. O will the Lord condescend to speak out the glory. O this shall be as a vivid cordial to dry my tears, revive languour, restore my broken frame, antidote the sickness of my soul, heal her wounded faculties, rouse her sleep, her painful sleep; let that sweet dove come with the heavenly oracles in his lips; let him pronounce my sins pardoned; let him speak in the name of the Father, and the Son \*; I, even I am he that bloteth out thy transgressions for mine own sake, and I will not remember thy sin.

*He came from his field disappointed, and said, How long shall I mourn his absence.*

#### C H A P. XXVI.

*His returning home to his Father's House in real Disquietude.*

**D**isappointments amidst anxieties overwhelm the soul; and being just on the verge of expectation of some diviner ray, plunged me into frether confusion; I sink into infathomable waters; I am lost in an abyss; I am a mere Magermissibib, a terror to myself, and all around me; my bones broken; my soul beclouded; my courage dies; my paths obscured; my powers distuned; my guiltiness absorbed all my faculties, reversed the purest bias of my soul. Now locks, bolts, doubts, and fears, like walls and bulwarks, fix my doom; and Satan, that triumphal enemy, tempted me to give up the very thoughts of religion, and myself as lost.



A PAUSE.

Recovering myself a little, I said, O Lord God of my fathers, in whom thy people trusted and found favour before thee, let a poor sinner find the like favour in thine eyes, though infinitely unworthy. O lord accept of me I make me thy disciple; I long to be thine, I thirst for the happy moment when I shall change masters; I will not own any besides thee; I am determined to serve sin and Satan no more; I hate sin with a kind of perfect hatred; I love thy ministers with a pure love; I love the people of God with sincere affections; I love holiness, and every path of thine, with an unbiassed heart. O reckon me one of thine adoption! O that the Lord of Glory would think me worthy of this highest privilege! through Jesus Christ our Lord; to whom, with the Father of Mercies, be everlasting honours. Amen.

*His RECOGNIZANCE.*

Then recogitating, by certain reviews, the wretchedness of my state, I said, I sought for a God, a reconciled God, but could not find him; I longed for some cogent hints of his favour; I sought the indulgent kindness, but O the disastrous hour, all in vain I sought. No cordial applications of a promise made to me; no salutary message sent to the avenues of my heart; no signs of his feet behind me; no intimations of divine friendships.

A PAUSE.

Then musing, the fire of imagination enkindled my breast; supposing that in this field there was a most dangerous pit, but Christ standing on the opposite side, I must need wade through before I could apprehend him. O me thought, Jacob-like, I would lay hold of him, nor let him go without each perfect blessing.

C H A P. XXVII.

*When he came to his Father's House, with trembling Hand he takes up the Bible to read. The Prophets and Apostles inveigh against him.*

THE bible I read, but in vain I read; the apostles condemned my state, and the prophets condemned my life; mean time both conspire to consign me to God's judgments.

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ments. That text, by the apostle, had a most gloomy aspect. Our God is a consuming fire. Here the finders of black reflection expelled every comfortable expectation; and as fears environed my soul, in a fit of dejection I cast away the bible; at the same time I sunk into a real stupor, only some solemn animadversions, the purport of that, which might be recorded to warn sinners to fly from the wrath to come

*The following VERSE he would have inscribed on MARBLE-ROCK.*

Thy treasure lost, in vain my soul  
Would fly for rest from pole to pole;  
'Tis past redemption, reason's cross'd,  
And all my hopes in thee are lost.

C H A P. XXVIII.

*He takes up the Bible again, and thought he saw some Text in Proverbs, chap. viii. ver. 17. but little imagined there was any Comfort for him, from this or any other.*

**T**herefore I said, what have I to do with a book, whose lines irritate each woe, adds to those eruptions already felt, and bind more firm the intolerable bands of steel.

C H A P. XXIX.

*This Text which he saw, was in Proverbs, chap. viii. ver. 17. I love them that love me; and those that seek me early shall find me. Also how the Holy Spirit applied this Text to his Heart, and was five Years favoured with the sensible Presence of the Object.*

**R**esuming the Bible, I imagined to have read in Proverbs, chap. viii. ver. 17. I love them that love me, and those that seek me early shall find me. But lest my sorrow should eclipse reason, I gave them the reading three times; the second reading ascertained their veracity; the third

third reading was followed with a divine energy. My breast pregnant with a heavenly ray, I felt the burden of guilt fall off; the scales fell from mine eyes; wondering hereat, the holy spirit of God made the text mine own; gives it a powerful application to my heart. Then with eyes fixed to heaven, I saw Jesus Christ with intellectual eyes. I reached forth my arms, and by faith's embraces apprehended him. By one act of appropriation I possessed him. I laid claim to him as mine own. I cried with exclamations of joy, My Lord, and my God. As the spirit of God manifested Jesus Christ to me, so likewise the sight of his beatic face roused my affections. I was all love, all admiration, all illumination, all joy, all complacence. My faculties brightened, my senses unlocked, my reason refined, and the apostle's words fully translated; Old things were passed away, and behold all things were become new, *id est*, my objects were new, my propensities were new, my faculties renewed, my affections renewed, my heart renewed, my state new, my incomes new, my privileges new, my possessions new, my pleasures new, my peace new, my joys new, my delights new, my friendships new, friendships from God and with God, with angels, with saints. Thus am I formed for bliss; my understanding enlightened by the spirit of God, my will flexible, my affections spiritualized, my conscience purged by the blood of Christ, my mind corroborated for contemplation; in a word, my whole soul, with her powers, was put into a fitness to hold communion with heavenly objects.

N. B. He was at this time fourteen years of age, and from this date was under the full gale of the spirit of God, which raised him almost to joys perpetual through the space of five years.

### C H A P. XXX.

*An Animadversion upon the Subject of an Application.*

**T**HE modus of an application of a promise to the sinner's heart, is either *legendo vel audiendo verbum seu potentia Dei*, in reading the word, or in hearing the word, or by the power of God.



An applicatory promise is the soul's interesting herself in the blessings of it. The spirit of God takes up the promise, and divulges it to the soul; tells her all this is for her. Now the sinner, under the effulgency of the spirit, claims the promise, and no wonder, for the irradiations of divinity glory, gives the soul a full possession. O saith the sinner, the promise is mine, its riches are mine; I now rejoice in God, my sin pardoning God.

My blackest conclusions vanish; my dullest conjectures disappear. The hand-writing of an archangel would be insufficient, but the sealing promises of the spirit ratifies assurance.

Lastly, *Potentia Dei*, a promise applied by the immediate power of God, is *Deo promittente*, God promising the soul something good and great; when the soul is under no means of grace, the spirit of God utters to the soul some scriptural promise. How divine must be the application! its authority great, to make the sinner understand the design of the message; what wisdom in the application, when it brings a promise so well suited, that the infernal powers, nor the corruptions of the creature, can disannul it; how efficacious, not only to remove every objection, but wholly to felicitate the poor sinner. O, saith he, I was afflicted, but now rejoicing! I was sorrowful, but now exhilarated! I was cast down, but now raised! I was contracted, but now enlarged! Tempted, but now succoured! I walked in the lowest valley, but now I ride upon my high places!

Such a kind of application may justly be called the speaking promise. First, because it is without the means. Second, because it is immediately uttered by the spirit. Third, nothing but the all-powerful spirit of the living God could deliver at those seasons. Fourth, what but the efficiency of the promise by the spirit could vanquish those perturbations, and lift up the soul to its source of joys?

N. B. A promise is rendered in the Greek *epaggelia*, *id est*, in the English a message, 1st Epistle John, chap. i. ver. 3. in the Latin *nuncijs*, see my second book, chap. x. page 23. It is called *nuncius*, because it opens good tidings to the sinner's heart; usually the Latin *promissum*, a promise; *promisso*, promising; from whence comes the French word *promesse*, and the English promise, *à pro & misto id est*, to send forth a message, letters, presents. The Holy Ghost is the message-bearer to the believer's heart, and every promise applied

applied to the Christian's soul is worth more than a globe. *Pollicitum, pollicitatio*, which also signifies not a promise only, but a free promise, Rom. iv. 16. *Ut sit gratuitum*, 1 John iii. chap. 25. *Et hæc est repromissio quam ipse pollicitus est nobis, vitam eternam*, vide Græcam Test. *Et castationum*, a mutual promise, in Peter i. 4. *Per quæ pretiosa nobis et maxima promissa donatæ sunt*, we call the promise mutual, because given to all believers; first in the letter, second in the application, the promise is of grace, Rom. iv. 16. *Ut promissum sit per gratiam*.

C H A P. XXXI.

*Some Animadversions on the Apprehensions of Christ proved from the Septuagint and the Holy Scriptures.*

**A**S it is the soul's prerogative to be vested with superior faculties, *oculus*, is imperator, which takes in a view of the proprieties of the object; *manus*, indeed lays fast hold of him. Some indeed call these the acts of faith, when they are the acts of the soul; faith enables the soul to perform those acts. The psalmist's translation hath its beauties; Kiss the son lest he be angry. In order hereunto, first, A sight of him is required: secondly, An apprehension included, as being prior to it. The Septuagint call it an apprehension, *apprehendite disciplinam nequando irascatur dominus et pereatis de via justa*, apprehend ye the logos, *id est*, God's learned one, lest the Lord be angry, and ye perish from the way of the just. An argument deduced, that all must apprehend the Lord Jesus Christ, or they perish: this is the believer's hidden path. The apostle Paul said, I have apprehended God, or rather am apprehended of God. The Lord Christ laid hold of Paul's heart, and Paul laid hold of his person.

Now an apprehension argues a possession, of which are two kinds, first, objectively; second, subjectively. First, objectively, John the divine saith, He that hath the son hath life; he that hath not the son hath not life. The great apostle calls the Redeemer the unspeakable gift: Christ is a gift worth apprehending. Again the same apostle saith, That Christ loved him, and gave himself to him. The Canticles saith, My beloved is mine, and I am his. Jeremiah saith,

saith, The Lord is my portion, saith my soul. David pre-  
gates the psalms with every kind of interest: My God, my  
king, my son, my shield, my light, my salvation, my glory,  
my refuge, my high tower, my strength, my helper, my  
defense, my rock, and many others of interesting appella-  
tions of the great God, which proves his apprehensions of  
God.

Secondly, subjectively, Christ hath an interest in them, who  
have apprehended him. Saith the apostle, Ye are Christs;  
and in the Epistle of John, Ye are of God little children.  
The Canticle church saith, I am my beloved's; David saith,  
I am thine, save me, the son of thine handmaiden.

Thirdly, The result of an apprehension is, a saving  
knowledge of Christ. John the divine saith, I write unto  
you, fathers, because ye have known him from the begin-  
ning. They knew him from the beginning of their appre-  
hension of him. Paul the apostle determined not to know  
any thing save Jesus Christ and him crucified; he knew  
Christ crucified, because he had apprehended Christ cruci-  
fied; he esteemed all things but dross and dung for the ex-  
cellency of Christ, because he had excellently apprehended  
Christ.

Lastly, Another resulting benefit is, union with Christ.  
As soon as the soul apprehends Christ, he is united to Christ;  
by apprehension he receives vivification; therefore, saith  
the apostle, The life I now live, I live by the faith of the  
son of God. That same faith which Christ possessed as me-  
diator, he communicates to Paul; this made him say, I  
live, yet not I, but Christ lives in me. No wonder to hear  
him say, our conversation is in heaven, when he had ap-  
prehended Christ which is in heaven.

To lay hold of any one object, is an apprehension of that  
object; it is to grasp, as one grasping a prize; it is for a  
man to interest himself, which can be done only by appre-  
hension, Isaiah xxvii. 5. Let him take hold of my strength,  
that he may make peace with me, and he shall make peace  
with me.

*Sin prehendat robur meum, saturus pacem, mecum, pacem  
fecerit mecum,* the imperative mood, necessitateth every man  
to lay hold of God's strength; and this in order of a recon-  
ciliation, that is, let him lay hold of Jesus Christ, the man  
of God's right hand, whom he has made strong for himself.  
God hath no need of any strength but on man's behalf, that  
he might be the God of salvations, and mighty to save a ru-  
ined



ined race. Let him lay hold of my strength, *id est*, Jesus Christ: this man shall open a door to my throne; enjoy my presence, partake of the paternal smile; he shall be my favourite child; I will endear myself to him; hear his prayers, register his petitions, give him my joys; I will give him great peace in believing, be to him a Father ~~and~~ God. Nor is this incongruous to the verse following, *ver. 6.* Then he shall cause them that come of Jacob to take root; Israel shall blossom and bud, and fill the face of the world with fruit.

~~and will flourish and bud, and fill the face of the world with fruit.~~

~~and will flourish and bud, and fill the face of the world with fruit.~~

*A real and satisfactory Account of his impulsive joys, and under the kindly Flow, saw and felt Objects ineffable.*

I Have repeated the word impulse, because the scriptures abound with every emphasis. The Apostle tells us, that the love of Christ constraineth us; the love of God is the impulsive cause of our love to him\*. *Charitas enim illa christi constringit nos*, the Greek *cohibet*; *nam charitas christi cohibet nos*. Here the word is restricted, and imports a keeping close to Christ; a restraining from sin, from pure love to a Redeemer; so that it is significant of a restriction as well as constriction†. Like as Paul was pressed in spirit, constrained in spirit, driven forwards with a pressing zeal by the spirit, which affected and influenced his spirit, which caused him to testify powerfully the way of salvation by Christ. See Acts. Thus far the introduction. Chap. xxxii.

In those days I experienced a redundancy of favours from the immensity; raptuous affections aspire to the darling object. I am as one taken up within those subtle scies, and spherical joys encircle my soul. O methinks I join hands with some intelligences behind the bright cloud; by the uniting tongues I learn to speak seraphic words. Here I bow before the lofty throne; employ my powers; I advance the honours of his name. O what aiding springs burst through the latent channels of my heart! My labouring tongue is fired afresh, unravels each raised and exalted article,

~~and will flourish and bud, and fill the face of the world with fruit.~~

\* 2 Cor. v. 14.

† Acts xviii. 9.

O bring forth the generosity of his heart, the sovereignty of his unspeakable love, the unmeritedness of his grace, the freeness of his mercy, the liberality of his hand, the preciousness of his promises, the sweet words of his lips. O I receive from him kindly hints! O what gentle flows, what moving bowels, what admirable condescension! O the unsearchableness of his ways! In a word, I praised him upon all instruments, for the unthought of tracts of redemption, especially when such a poor sinner as me should be the happy participator. In fine, besides the continued flow, my elevations and spiritual joys have been sublimated to such degrees, my natural powers were absorbed, and some wall has caught the fragments of a tottering body. Indeed I cannot but think, but at those seasons I agreeably suffered a kind of a transition to that pleasurable world, which overflowed all the banks of nature.

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C H A P. XXXIII.

*A Continuation of his five Years Exultation; and also his Ability to receive divine Doctrine from the Ambassador.*

**N**OW the sanctuary of the Most High was as marrow and fatness; her ordinances my delight; her ministers as the angels of God; her children my companions; her oracles as the gates of heaven; her doctrines new and delightful. Here I received confirmation; here my heart was enlarged to give an importance to each sublime subject. I saw an ambassador extraordinary; authority crowns his demeanor, his words, life and power, and each sentence exegetical of the Deity. He most largely opened the grand articles of our redemption, the co-operations of the wisdom and love of God, and that by their joint interest man's recovery was brought about, and that man's rebellion cried aloud for immediate help. Infinite wisdom puts forth her virtues, and the contract commences, fixes upon the person of the Redeemer, repairs the breach by his death and blood-shedding. After our ambassador had opened the nature of sin, and the awful consequences of the fall, he then shewed the sweet comforts of a reconciled God, likewise the genuine operations of divine grace upon the sinner's heart; first, How the sinner is convinced

of

of his lost condition: secondly, How that those convictions if evangelic lead to Christ: thirdly, How that under the conduct of the spirit, in due time, he apprehends Christ; the sinner enjoys the pardon of sins, the application of the promises, the comforts of the Holy Ghost, the infusion of new principles, the renovation of the faculties, how the heavenly object is presented to the soul; he urged to the sinner the necessity of receiving Christ by a lively faith, and how in this act they received him as a justifying head; and he shewed what that righteousness is that justifies the sinner, and that by the sinner's receiving Christ, the righteousness of Christ is imputed to him, which is the head of the sinner's completion. Then the ambassador shewed the true signs of adoption, how that from aliens they are taken into God's family; from rebels made the children of God; from fugitives made heirs of a kingdom; once joint heirs with the angels of darkness, but now brethren with the angels of light; and that having receiving the spirit of adoption, can cry Abba, Father.

Then our ambassador shewed the great happiness of those persons who are in Christ, and how that ministers would do well to take heed to the prepositions in their bible; that they are branches engrafted into the olive-tree; he the head-mistral, they members in him; Christ the vine, they the branches in him; and that those in Christ derive nutriment from him, his graces, virtues, and spirit.—That Christ is the grand receptaculum of all the graces, and has a right in their communication; this makes greatly for the sinner's security. Then the ambassador well considered the final perseverance of the saints, as a larger blessing of the gospel; this he proved by the holy scriptures, and from the articles of our church; and that their continuation in a state of grace hath its foundations on the unchangeable love of God, the firmness of the covenant, the validity of the promises sealed by the blood of Christ; the sufficiency of Christ's merits when applied, is the soul's perfect health.

First, The imputation of the Redeemer's righteousness is sufficient to save all the sinners in the world.

Secondly, As Christ's righteousness hath in it an universal obedience to the law, it is therefore capable to cover all the deformities of the soul, as David saith, Right happy is the man whose transgression is forgiven, and whose sin is covered; the righteousness of Christ covers the guiltiness of the soul.

Thirdly,



Thirdly, As it is a perpetual righteousness, this, as a garment, will bear date with eternity.

Fourthly, As it is also a perfect righteousness, it is capable, if imputed, to justify the whole world of sinners.

#### C. H. A. P. XXXIV.

*His Thoughts raised; his Joys exalted, in Consideration of those advantageous Doctrines which he heard from the Ambassador.*

**T**HE doctrines which dropt from the ambassador's lip dropt into my heart; my soul both experienced and digested them. Those truths of the gospel were as the very dainties of heaven; the applicatory promises were as the apples of Paradise; the scriptures as the new found land; the adjuncts of salvation as the golden mines of the east. These disclose their fragrance, and regaled my sensitive powers.

In a word, my senses were keen and penetrating; each noble theme fired their attention; I heard the gospel with new ears; I read the written oracles with brighter eyes; they were messengers of divine instruction and consolation; all the privileging doctrines convert themselves into a cordial experience, if the ambassador particularises justification by Christ. I said, O what a happy state, to be clothed with the perfect righteousness of a Redeemer! If upon adoption, the witness of it was deeply impressed upon my heart; if on election, I rejoiced in the consecration, and wished to answer every purpose for his glory; if upon sanctification, I wished for holiness as much as for happiness; if upon a being in Christ, this adds to my purer joys; I am Christ's disciple, Christ's soldier, Christ's friend; a member in Christ, a branch in Christ, a graft in Christ; and that which adds to the privileging glories, such persons grafted into Christ by incision shall never suffer by excision.

When I heard of the preciousness of the promises, they were most precious to me, because applied with diviner authority to my heart.

#### C. H. A. P.

# GRACE TRIUMPHANT.

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C H A P. XXXV.

*Some transient Account of his five Years Enjoyment of those Objects of Faith and existing Realities.*

THE arduous firmness of the object of faith, gave me real satisfaction. I now feel the sweetness of his efficacious grace. His influences garnish my soul with golden joys. I retired to abstracted solitude; the groves, the fields, the woods, were the recesses of my delight. Those almost trackless paths were blessed with entertainments of the highest nature, and my soliloquies were crowned with the heavenly smile. The master of assemblies, in his lavished favours admirably great; he indulged me with his all dignified donations; he gave me his heart; he gave me his promises. I could claim all the essential promises: Not a blessing in the treasury of grace, but he gives me all. I called them all home to my new-born soul. My Redeemer applies his oil, and heals all the mortal wounds of my lapsed state; his new made wine cheers my every wound; I walk in milky paths. O what quintessential tracts! Here's honey, wine and milk, which feast my esurient soul. Marrow and fatness more than satiate all mine internal powers! O mixture, ingredient most divine! I drink down ethereal pleasures, pleasures cast for the purpose formed near the throne! All coelestial! the rock of ages opens springs of living waters; they overflow all banks; I am all consolation; my Saviour's words were fulfilling; He that believes in me, out of his belly shall flow rivers of living waters. Thus he spake of those who had received the spirit: I taste and digest those waters with sovereign gust; those springs are opened from coelestial orbs; they cool my parched and guilty breast. O what heights of exhilaration, while life-giving joys overflow the highest hills of my former guiltiness. Here pools of waters were opened in the wilderness, and rivers of waters in the desert; springs of waters in high places. O! I drank large draughts of those rivers which flow near the throne of God; and from the generosity of his heart said, Eat, O friends; drink ye, drink abundantly, O beloved. I walked by the side of still waters, and heard the melodious songs of chanting tribes, and the voice of the turtle dove was most delightful. The king brought me into his palaces; I was all gladness. I enjoyed much of his sensible  
D presence;

## 88 THE SINNER'S TEARS; OR,

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# GRACE TRIUMPHANT

69

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D presence;

presence; the communications of his love was most enlarging. O his love was better than wine, and my soul was fed with provision from heaven. I enjoyed a grand repast, and the king was present, and his smiles ennobled the feast with ten thousand pleasures. Afterwards, the king conducted me into his gardens, shewed me his fountains, some flowing with milk, some with wine, some with honey, some flowing with waters clear as crystal; they heal all maladies. Here the sons of Sion quench their thirst. These are called perpetual, because they never are exhausted, nor putrify; their virtues remaining afford constant comfort and pleasure. Then he shewed me a garden replete with all manner of delicious fruits; spikenard, with myrrh, saffron, camphire, all trees of frankincense, aloes, calamus, cinnamon, the pomgranate, the cypress, the apple, and a curious assortment of all manner of spice trees.

Mean while a south wind blows over the spicy fields, and their fragrance made excursions through the latent recesses of my frame, which formed a real paradise.

My very sense is captivated; unparalleled delight enters the open doors of my soul.

Then songs of praises opened my mouth, and I began to sing.

O gardens of perfume, where dwells my God!

The lilly, the spicy race partake of him;

The rose, pomgranates, whate'er excels;

He originates every flower.

He the head of rosy plains; head of sweets,

When clouds distill their refreshing showers;

Then spicy beds omit their fragrance,

And shall pour their sweets again into him.

Here they disclose their rural scents, and spread

Their perfumes abroad through the ambient air;

Beneath are fountains, wells of springing mines,

And clusters of engendi, flowing wines;

Shadows of the Deity, he the substance;

They reside in him, he contains them all,

Whate'er is fontal, springs from his hallow'd throne.

C H A P. XXXVI.

*He contemplates on the firm Articles of Redemption by a Redeemer, and imbibes the Pleasures of Love.*

AT other times, with eyes of faith, I view my Lord upon the cross; I turn my cheek to his cheek; he smiles, he speaks; to my heart he saith, Behold, behold what wondrous love I bear to thee, which makes me shed a tear; with his tear I feel smart for his smart; I sigh with his sigh; I fall at the foot of the cross with brokenness of heart; I said, my sins, Lord, my sins were the primary cause of the dreadful dereliction.—Here contemplation borrows a deep scope, and my soul is fired with insuperable amours. O what manner of love is this! I stand upon consecrated ground! Here, here grows the matchless fruits of ten thousand joys! O boundless, where shall I fix the pause! Here are fruits nourished by sun-beams, they grow as high as the heavens, yet bend their bows downwards to us. We men are made the participators of those specimens of divine favours.

What but such love could endear his creatures in such a manner to him! who but such a God would give to unworthy sinners such a Christ! I am all tears! I weep for joy! God's love, and the eviction of my own unworthiness. The wonderful condescension of a Redeemer, and my own arrogance, fix the blush. I retire to ambushment: here retire enrapt with astonishment.

God so loved the world, that he gave his only begotten Son; that whosoever believes in him should not perish, but have everlasting life. O this text! it opens itself in the blaze of noon day, exciting every passion! Here modesty itself removes the blush, and seemingly I am quickly conducted to the fountain of bliss. God so loved the world. The infinite tongue of the Redeemer leaves the account untwisted, drops the unthought of subject, and we are to judge of it by its effects. God so loved, &c. Here is a *fit*, without a *fit*.



## C H A P. XXXVII.

*He is much taken with those high Immunities which he possesseth in every shew of divine Interests.*

FROM whence shall I fetch ardent fire, emphatically to express the felt happiness of my soul? Opposites shall speak, and prove to man the real dignity of my state. I was once a slave, but now a son! I was once dead, but O the joyful news, I am now alive! I was once in gross darkness, but now I am made light in the Lord! I was a child of wrath, even as others, but now an heir of heaven! Once under the spirit of bondage, but now under the sweet spirit of adoption! Once out of Christ, but now a branch in Christ! Once under the rudiments of the world, but now under the teachings of grace! I was once of the spurious seed, but now of the seed royal! I once was in league with the powers of darkness, but now a companion with all them that fear God! And what still adds to the validity of those privileges, Jesus Christ is the hinging object of all. O what relative joys! I see him mine in all his endearing characters; a sight of his beauty and excellence fix the golden moments; his preciousness delights each cogitation; I swim in pleasures; I am all delectableness, modelled by a supreme hand. Then lifted I up the ensigns of my grandeur, and the children of the highest devoted this day unto the Lord; and it was a great day throughout all the coasts of Israel; Then, O then, at the accession of those pleasures, I said with pleasing accents, *Gratia est aurora gloria!* O grace, she is the very dawn of glory! I feel endearing raptures all enlarged; here songs, new-modelled songs, accent themselves through the latent powers of my soul; my faculties, like the well-concerted music. I praised God all the day long; he was continually with me. O what kind indulgences, enriched with all the tokens of his beneficence! The influx of his spirit brought home to my heart the crystal favours of the skies; the chambers of the east are disclosed. In the interim suns arise upon my redeemed soul, and beam upon her the healthful rays of salvation. The heaven's in cogent hints whispered their secrets to my heart, so that I well understood the words of David; The secrets of the Lord are with them that fear him, and he will shew unto them his covenant; and the meaning of Paul; Ye have the mind

## GRACE TRIUMPHANT. 53

friend of Christ, and the life which I now live ; I live by the faith of the son of God, who loved me, and gave himself for me. All the riches of his grace enhance unspeakable pleasures ; the immensity of his love opens the chamber of imagery to my intellectual view, which gave me ten thousand delights ; mean while faith lays in her claim behind the spheres. O what glorious possessions !

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### C H A P. XXXVIII.

#### *His Dubitations of the Sufficiency of confirming Grace.*

**I**N those days I was highly favoured with every influx of divine comforts. The powers of heaven command my faculties to every soft pleasure, accompanied with the sunshine of the Redeemer's presence. My days glide along in tacit triumphs; my nights sweetened with pectoral indulgences. Yet to convince some persons who do not well to imagine that my happiness was an uninterrupted process, I can assure such I had my intervals ; the prevalence of Satan's suggestions caused many dubitations. I have been often doubting the sufficiency of God's grace to hold me out to the end; and whether, after all, I might not end my days in apostacy ; but these being of a short duration, the influential spirit soon gained priorship. At this time also some ill-natured professor put into my hand a dreadful book, for the purpose to overthrow my confidence. No sooner I had read, but Satan backs it with a multiplicity of formidable conclusions, which wounded my soul, dashed my comforts. Vivid springs were exhausted, and the shades of nocturnal darkness covered me ; those conflicts lasted me four days, which made me say *Lib sec*, cap. 14. near five years.

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### C H A P. XXXIX.

#### *The Spirit of God, the Spirit of Direction.*

**N**otwithstanding the Lord favours me with the sensible presence of the great object, and praises ring the wide space of my life, yet these do not hinder the penitential of

## 54 THE SINNERS TEARS; OR,

my heart. Now penitence is sweetened with the softer rays from heaven; my sorrow for daily elapses takes its rise from the glaring love of God; I revoke mine infirmities, and comforts flow with excess; I confess my sins with lowly mind, and his kindness interpose with double consolation. He said, Son be of good cheer, thy sins are forgiven thee!

Observe, though God's love is permanent to the soul where it is manifested, as our Saviour saith, He that believes in me shall not come into condemnation, but is passed from death unto life; my sheep shall never perish. Paul borrowing Christ's words saith, There is now no condemnation to them who are in Christ Jesus, Rom. viii. The apostle borrows several grand arguments of the non-condemnation to the people of God.

First, Because they are not under the law to Moses.

Secondly, That they are under the law of faith to Christ, therefore condemnation cannot reach them; and this law of faith being under the direction of the spirit of God, he leads the believer to ask pardon for every particular sin committed against the law of faith, agreeably to his own direction, Forgive us our trespasses.

## C H A P. XL.

*His five Years Joys illuminated by the Scriptures, and their Coessentiality with the Word of God.*

NOW after the fourth day was concluded, my conflicts receded, my dear Redeemer returns again, and distills afresh the pearly drops of his consolations. My soul is raised, and stands upon her feet. O I admired the matchless love of the Father and the Son. The incomprehensibility of this love fired the rapture, fixed the astonished pause; then spake I, O love! thou art a sea without a shore, broader than the heavens, higher than skies; the earth is full of thy glory. She extends herself infinitely beyond creation's bounds. I am overflowed with her charms, my elevated powers all aspiring climb into him; methinks the musical spheres ring in harmony; they ring all of love. O I rejoice! My powers rejoice! I well understood what St. John means, Whom having not seen ye love, and rejoice with joy unspeakable and full of glory. O the glory of this



this joy! Its bed is love! It is nourished in the bosom of love! Love, she lifts on high the top stone of joy! This joy is one of the ineffables which cannot be uttered! O what a life giving joy, a glory seen, and a glory felt, makes glory superlatively glorious! O how love and joy unite in the insuperable contest, and faith, with open eyes, takes a review of the personal beauties of a dear Redeemer. Faith, I say, fixes upon the Son of Righteousness, whose resplendent rays supercede all luminaries. These are lost by his heaven-born splendour! The atmosphere is enlightened by his influences! Thy joys rebound with triplicity of pleasures! O what golden moments enrich each vacant space! Thy presence hinges my lonely bower with ten thousand delights! I am indeed captivated by his golden fetters! Mine eyes behold him with passionate surprise! Mine hands touch the logos! O he is my near kinsman, my elder brother, my well-beloved, my husband, my wisdom, my righteousness, my redemption, my surety, my advocate, the portion of my soul; in a word, he is the grand receptacle of all the graces; therefore grace, and glorious grace, shall be given me, and no good thing shall be withheld from me.

Finally, in those days he shewed me the great mystery; my soul was like the winged eagle, like him, quick and clear sighted. Aspiration was as natural to me as the eagle's wing; my days were crowned with unblemished joys, and the swifter wheels of affections gave those joys the sweetest flux. The very streets were paved with love; the fields and fertile meadows disclose fragrant love; the groves adorn my every idea, and predicate the love of God; the woods, those pathless thickets, loudly proclaim the love of a God.

Grateful birds, with accenting notes, ring the chimes of love; the solemn trees drop their fruitful tokens of love; the high hills and mountains smile on yonder spheres, and unite in the grace of love; the vallies in lowly gesture tacitly accent the noble sons of love; the purling streams which glide in unrapid form, murmur all of love. Now I could with holy David delight myself in the Lord, I rejoiced in all the works of his hands. All nature is exegetical of the admirable perfections of the Deity; the operations of his hands are the noble testimonies both of the majesty and infinite wisdom of their author God: my senses were all excited; their sacred functions all engaged, and I imbibed sweet delight from their great object. O what epistles of

covenant

covenant love, and covenant union adds a dignity to those indented lines ! and O what returns of praises and love ascend from the deep caverns of my heart ! O what heavenly colloquy ! He unbosoms himself in all the signatures of real endearment ; he calls me his son, his pleasant child ! O what paternal bowels ! none can imagine the high born indulgences. He is my counsellor in difficult matters, my director in the untrodden path ; he never denies me any thing I ask of him ; he supplies my deficiency with every essential gospel truth ; real felicity open the avenues of my heart ; my devotions lead unto the object ; the aspirations of my soul free and uninterrupted ; my tears reversed into well-grounded joys ; my prayers periodical praises ; my sadness reversed into songs of salvation. O I praise him for my adoption, which is as clear as noon day ! The unerring spirit witnessed my sonship ; my access to a throne of grace, free and filial ; my pardon incontestable. I could challenge him mine at all times, and those sweetest claims, accompanied with a shining glare of glory ; those evidences awake my powers to daily communion with him.

I was all eye, to admire him ; all ear, to listen to his sweet voice ; all feet, to follow him in the hallowed paths of regeneration ; all contemplation, to revoke the wonders of redeeming grace ; his beauties and glories were more than ten thousand suns ; his smiles enlighten luminaries and the darkest chaos ; the light of his countenance extinguisheth the glimmering stars of nature ; his presence raiseth beggars higher than kings ; the manifestations of his love render my homely cottage more splendid than the most delicate palaces ; I traverse ether ; I tread ethereal paths. Here, here, are objects that satisfy without cloying, that give delight without mixture ; I find sweetness without bitterness ; crystal comforts, joys unborrowed, faithfulness without forfeiture, constancy without reluctancy, friendships incontestable, love invariable. What is the world, or its pleasures, to the pleasures of a reconciled God.

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## C H A P. XLI.

*His Contemplation upon the Love of God the Father, in a Grove at Long Leat, Lord Weymouth's, in Wiltshire, near Froome, at eighteen Years of Age.*

**N**ONE but the supreme Jehovah, whose wisdom and power is unbounded, could lay out such platforms of grace! Who but the architect of worlds could have fixt upon such a method of salvation? Nothing short of unmerited goodness could fix upon rebellious man; yet he was the darling of his heart, he must be the object of lavished favour.

As a pleasing result of all this love, a tremendous council is called; the eternal Three are the contractants; the solemn articles are opened, redemption propounded, and the Father speaks; We formed a man for our glory, endowed him with capacious faculties, enkindled in his breast an insatiable spark, insatiable but in its author; he was made sovereign of the globe, the head of creatureship, but has lost all his claims by the subtilty of the fallen angels; he is ensnared by their policy. Now immortal ruin must be the result, except some kind interposition takes place. My holiness cannot be dispensed with; my injured justice calls for redress; my love, my benignity, my mercy are blockt up, and cannot act for the sinner; some adequate reparation must be made. My sacred laws are broken, therefore the sinner cannot taste my love, feel my mercy, experience my goodness, nor hold communion with their God. My perfections eclipsed by sin, must be made to harmonize with honour.

But as the state of things are, none of those breaches can be healed by the sinner; the offence is of too deep a dye: nor is there a flaming cherub around the throne that is equal to the task; for I charge mine angels with comparative folly, nor are the heavens clean in my sight. To which of the angels can I now call? Then the consult wasted over to a scrutiny. Now majesty itself all enthroned, which throne was covered with seraphims, and brighter gems intermixt with onyx stones, ornamented the seat of the highest. Now a serene silence checks the skies, and an intermitting pause ensues for awhile: then majesty began the divine lecture, and opened the grand charter. O what solemnity binds the sacred audience! The angelic assemblies alternate their pleasing



sing smiles in the discovery of each parodical article. Strike out, my thoughts, enter the upper skies; hark, my listening ear, to those important hints; it is man's redemption that puzzle the subtle skies, and puts the heavens into agitation.

Now the consult remain undetermined; the officious Son of the Highest stood smiling amidst the throne; his heart glowing with an ardour of impatience, said, I know, my Father, it is thy wish to save those sinners from deserved destructions, and nothing but love itself can be the cause of those sacred debates; yet that same nature which sinned must make reparation. Father, here am I, send me; lo I will go into their world, go forth from thy presence, lay aside my glory for a time, that I might raise the honours of thy name, conciliate thy jarring attributes, appease justice, fulfil thy broken laws, remove the sinner's curse, justify their persons, sanctify their hearts, be made their substitute, set them down before thy face to enjoy thy presence, or else let me bear the blame forever.

In fine, I will assume their nature; I will become their surety; I will be poor, to enrich them; I will be persecuted, that they may be victors; I will be tempted of devils, that they may escape the power of devils; I will sweat drops of blood in the garden, to prevent their death in Eden's garden; I will be as the lamb dumb before the shearers, that they might be made God's sheep; I will be the man of sorrows, and acquainted with grief, that these might be partakers of thy joys; I will be condemned as the chief of criminals, that the chief of criminals may be saved; I will drink the cup of their consternation, that they might drink God's cup of consolation; I will die a most shameful death, that their death might be honourable; I will range their darkest regions, that their regions might be more pleasing and delightful; I will be numbered with transgressors in my death, that they might be numbered with the righteous; I will ascend to the heavens in their nature, that their nature might not be shut out.

Thus the grand articles of our salvation were broken up, by the Father and Holy Ghost, and stipulated by the eternal Three; the Son made the proposals, the Father strikes hands in the sacred agreement; therefore the Son, in his pre-existent state cries, Lo I come, as in the volume of thy book it is written of me: I delight to do thy will, O my God!

C H A P. XLII.

*His Contemplation upon the Condescension of God the Holy Ghost,  
his all kind Offices and Inhabitation. These Reflections by the  
Side of gliding Waters, at eighteen Years of Age.*

**B**EHOLD my soul, the wonderful determination of those discreet articles, how suitably ratified by the triune Jehovah; here each person agreeably condescends to share apart in our redemption. O what seeming glories! The Father fixed his love upon us; the Son agreed to redeem us; the Holy Ghost applies the treasures of all this love and grace to our hearts.

The Divine Spirit is become our comforter and teacher, sanctifier and renovator; his spiration is the agent of life; enlightens the darkness of men, and strengthens the imbecility of the mind. He hath his equality with the Father, and the Son, in the ever adorable godhead; yet he articles himself in divers functions for us; not by constraint, or being purchased for us, but by voluntary procession; his operations are the result of his own good will; true, his procession is in the name of the Father, and of the Son, because he sustaineth with them especial offices for us; if the Father is said to draw us, it is by the spirit; if we savingly know Jesus Christ, it is by the spirit; if we are convinced of our lost estate, it is by the spirit; if we are restored to spiritual life, it must be by the spirit of God; if I have the sweeter assurance of divine favour, it is given by the spirit; if the divine promises interest our souls, the spirit applies them; if I have peace of conscience, the blood of Christ must be applied to it by the spirit; if we are sanctified, it is by the spirit; if we are justified, the knowledge of it is brought home by the spirit; if we are made partakers of the divine nature, it must be by the communicative spirit; if our sins are pardoned, this sweet assurance is manifested by the spirit; the glorious evidences of God's love must have the spirit's testimony; which is the spirit of comfort, which is the spirit of joy, which is the spirit of liberty, which is the spirit of prayer, which is the spirit of power, which is the spirit of truth, which is the spirit of a sound mind, which is the spirit of wisdom, which is the spirit of holiness, which is the spirit of life, because he quickeneth poor sinners;

ners; in a word; who but the spirit of God can be productive of those noble principles, — faith, hope, and love?

These we call the peculiar graces of the spirit, because wrought in the Christian's heart by the spirit. The great apostle enrapts them, he calleth them a good work; He that hath begun a good work in you, he will perform it until the day of Jesus Christ. At another time, Christ revealed in us: John the divine, That which is born of God; which cannot be defiled with sin. Again, he calls it the pure seed which remaineth in us, and the wicked one toucheth it not; yet the Christian is often attacked by the cruel suggestions of satan; therefore no wonder if at times his evidences are beclouded; but the true seed having a divine and powerful implantation, can never be eradicated; faith will stand her ground, amidst the torrent of opposition.

Secondly, Hope; This grace, though effeminate, is begotten of the spirit, a plant of his own; and as it is begotten of him, so also it is nourished by him \*; the believer abounds in hope, through the power of the Holy Ghost.

Again, the apostle calls it a lively hope; and well said; for her life is twofold, an existence by the spirit, and vivification by Christ; as the apostle saith, Who hath begotten us again unto a lively hope, through the resurrection of Jesus Christ. Generation by the spirit gives her an existence, and vivification by Christ's raising gives her an excrescence. As a further proof of its liveliness, it enters into that within the vail; and the apostle, to clear it of deception, tells us, that it is sure and stedfast. Aspiration, without a good foundation, would overturn the fabrick; it enters into that within the vail, that we might see its loftiness; it is sure and stedfast, that we might perceive its firmness: hope's foundation is built upon the love of God unchanging, and upon the promises of God never-failing.

Thirdly, Love; This also is an especial grace of the spirit; and for more than its ordinary security, the Holy Ghost hath shed it abroad in the believer's heart. This grace, love, will ride above all opposition; the powers of darkness attempt, but in vain, its extirpation; persecute the believer, lay him waste; love shall be predominant; strip him of all his comforts below; love shall comfort him still; desert him, depredate him of his friendship; love will befriend him;

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\* John xiv.



take away his life, or endanger it; love shall quicken him, and the believer shall proclaim aloud, Whom have I in heaven but thee, and there is none upon earth that I can desire in competition with thee. Faith, hope, and love, are the three cardinal graces of the spirit, and they are well supported by the inhabitation of the Holy Ghost. He has said, I will dwell in them, and walk in them. As an inhabitant he will plead his prerogatives; as the possessor he will attest his regal right; and as our great \* paraclete, he has all the stipulations of covenant engagements on his side. Where Christ says, I will send the comforter, the Greek saith, I will send you another advocate; as though the Holy Ghost would like to establish the office, and give to the believer a double right to the privilege. The great apostle takes notice of it; for the spirit itself, says he, makes intercession in us according to the will of God, with sighs, and groans, which cannot be uttered.

C H A P. XLIII.

*His Contemplations upon an exceeding high Mountain, called Cly-Hill, on the Characteristics of our Lord Jesus Christ, at eighteen Years of Age.*

1. **I**S he a Jesus? he will save them.
2. **I**S he a Christ? he will anoint them.
3. **I**S he a shepherd? he will enclose them.
4. **I**S he a friend? he will never deceive them.
5. **I**S he a lover? he will never desert them.
6. **I**S he a rose? he will be a sweet savour to them.
7. **I**S he a husband? he will cherish them.
8. **I**S he a goodness? he will supply them.
9. **I**S he a wisdom? he will inform them.
10. **I**S he riches? he will enoble them.
11. **I**S he a physician? it is to heal them.
12. **I**S he a captain? he will fight their battles for them.
13. **I**S he a lord? he will govern and rule for them.
14. **I**S he a prince? he will empower them.
15. **I**S he a king? he will conquer for them.

\* *παράκλητος*, paracleton, et ego rogabo patrem & alium paracleton habebitis, paraclete an advocate.

## 62 THE SINNERS TEARS, OR,

16. Is he a rock? he will defend them.
17. Is he a counsellor? he will plead for them.
18. Is he an advocate? he will ingratiate them.
19. Is he a surety? he will be responsible for them.
20. Is he a righteousness? he will cloath them.
21. Is he a sanctification? he will be a fitness for them.
22. Is he a Redeemer? he will insure salvation to them.
23. Is he a life? he will quicken them.
24. Is he a light? he will shine upon them.
25. Is he a door? he will enter them.
26. Is he a fire? he will purge them.
27. Is he an altar? he will sanctify their offerings for them.
28. Is he a prophet? he will open the seals of the covenant for them.
29. Is he a priest? he will answer all demands for them.
30. Is he a key? he will open the kingdom of heaven to them.

### JESUS CHRIST is,

- |                          |                           |
|--------------------------|---------------------------|
| 1. The fountain of life. | 4. The seal of covenants. |
| 2. The light of nature.  | 5. The center of glory.   |
| 3. The key of David.     |                           |

These are the characteristics which our dear Redeemer sustains for poor sinners!

THE  
MOURNING SAINT  
AMONG THE  
WILLOWS;

O R,

HEAVENLY MUSIC REGAINED.

EXTRACTED FROM

PSALM CXXXVII. Ver. 2.

We hung our Harps upon the Willows in the midst thereof.

I.

WHAT church so well adorn'd  
Her beauty's from above,  
On Pisgah's top enthron'd,  
Here dwells the loving dove.  
When God speaks, Sion rejoices;  
Her springs flowing, flowing sources,

Ver. 1. Simplicitas ecclesiarum  
integritas ejus.

II.

Sweet murmur's gentle stream  
Glides through myrtles verdure;  
Palms, laurels, olives green,  
Bright lamps splendid lustre.  
Gorgeous robes, all nuptial white,  
And brightest day, unmixt with night.

2. Luminaria  
ejus.

Ver. 1. The church's graces, her flowing sources,  
2. Her nuptial robes, her unblemish'd joys.

Flies



## III.

Ver. 3. Pecun-  
dus ejus.

Flies the joys swift along,  
Sion began the shout;  
Walls spread with carbuncle,  
And all her branches sprout.  
Gladness and joy enrich each place,  
Aspiring towers hung with grace.

## IV.

4. Pompofi co-  
mitatus et ju-  
cunda nemora  
ejus.

What mortals can rehearse  
Her mountain rooted strong,  
With musics sweet address,  
To charm the vales along.  
Songs flying, solemn groves to ring,  
Chanting virgins to please the queen.

## V.

5. Ecclesia ab  
adversariis in-  
vafa.

But hark! methinks I hear  
Solemnities of war;  
Wake my listening ear,  
The armed men prepare:  
The foe is near, the foes prepare,  
And fix their tents of battle there.

## VI.

6. Ecclesie do-  
lores amplifi-  
cati, debellam-  
tibus inimicis.

Nor scarce emotions past,  
Nor scarce each pensive thought;  
We were as quickly cast,  
Into a land of drought.  
Here our enemies reign by might,  
Rivers of sorrows, dreadful night.

## VII.

7. Ecclesie dis-  
pensatores in  
desertis cellis  
compacti.

Afflictive strifes impel,  
Our souls they seek to slay,  
Prepar'd for us a cell,  
Confictions night and day.  
Here our souls were filled with dread,  
With ghosts, and spectres of the dead.

Ver. 3. Her aspiring towers.

4. Sion's fortitude; her festival, and chanting virgins.

5. Sion encompassed by enemies, and made the seat of war.

6. Sion conquered, and carried into a land of drought.

7. Disconsolate cells prepared for Sion's officers.

Our

VIII.

Our lives a scene of care,  
And labyrinths rack our hearts;  
Frightful visions appear,  
Luciferian darts,  
Lucifer shoots his fiery darts,  
And frightful visions scare our hearts,

Ver. 8. Pastores  
ejus jaculati, et  
vulnerati, a dia-  
bolis.

IX.

Struck with horrors, I cry'd,  
Stupendous cells of ills;  
Ghosts, devils multiply'd,  
Repell'd by grace, or kills.  
Our comfort's kill'd, our soul's assail'd,  
Powers of darkness have avail'd!

9. Vidit multos  
diabolos et spec-  
tra, ad confiteri  
nationem ejus.

X.

Here many were confin'd,  
And bound in fetters strong,  
Till appointed days design'd  
To suffer cruel wrong:  
Here aching hearts, and moving breasts;  
And eyes with tears, troubled crests.

10. Sacri cola-  
rum deflent in-  
juriis patiantur  
usque ad mortem

XI.

We hear from distant shore,  
The midnight howl of dogs;  
Fears and frights, dreadful roar,  
Chattering snakes and frogs:  
Stinking cells, loathsome fogs; withal  
Sickly air, mists untimely fall.

11. Nocentur ulu-  
latibus canum,  
sibilis serpentum  
et ranaum.

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Ver. 8. Apparitions, ghosts, frightful visions; the officers of the church wounded by Luciferian darts.

9. The clergy lament their cells with every degree of horror.

10. The clergy appointed for cruel deaths.

11. The midnight howl, the chattering snakes. Here snakes will advance themselves upon the trees, and drop from thence on passengers, in order to sting them. In those isles there are two forts, some grey, others yellow and red, dreadful to look on; their heads flat and broad; their jaws extremely wide, and armed with eight or ten sharp teeth, from whence they disperse their poison. Those stung by them are incurable in two hours time.

E

Nor

## XII.

Ver. 12. Invasi  
sunt pessimis hy-  
pocritis, sacerdo-  
tibus estimans  
veram religio-  
nem uti cantile-  
nam.

Nor can it be rehears'd,  
The woes on ev'ry side ;  
Our lives were made the jest  
Of the incens'd tribe.  
Priests of Babylon, strangers too,  
Increas'd our sorrows and our woe.

## XIII.

23. Precatur, et  
Deus dat fidei  
promissionem.

Then with a louder cry  
I call'd God's mercy's near ;  
My refuge rules the sky,  
My Father hath an ear.  
Thy promise, Lord, invites our faith  
Amidst our foes, the snares of death.

## XIV.

24. Habet sub  
sigillo Regis pig-  
nus salutis.

There came a Scribe to me,  
Announced my escape ;  
Who said, that I might see  
The king's certificate :  
I saw the seal, bids me rejoice,  
'Twas the king's seal that rais'd my joys.

## XV.

25. Regis ora-  
cula prestant se-  
curam liberatio-  
nem, ejus.

My heart was strung with praise,  
And goodness was the theme,  
Which sweeten'd the wild maze,  
And clos'd the dreadful scene.  
God speaks the oracles of grace,  
And opens wide the gates of brass.

Ver. 12. The church destroyed by wicked priests and wicked members ; but he  
prays for his own and her deliverance.

14. A scribe was sent to him with the king's seal, frees him from the  
cell.

25. He is greatly comforted in seeing the great salvation.

Then



XVI.

Then wandering the wilds,  
Wearied with conflict,  
And finding in the isles  
A den where I could sleep:  
I laid me down, nor would I fear  
Devouring beasts which lodged here,

Ver. 16. Ereptus  
cellis nihilomi-  
nus deplorat  
feras insulas.

XVII.

I laid me down to sleep,  
Forgot each mortal care;  
My shepherd shall me keep,  
From ev'ry hurtful snare.  
My shepherd and guide from my youth,  
Led by his hand, unerring truth.

17. Decumbit  
in antro dormi-  
turus per lan-  
guorem, munis  
se in Deo.

XVIII.

Nor was my mind serene,  
But fluctuous the night;  
Discompos'd by a dream,  
Lions advanc'd in sight.  
I rous'd mine eyes, and lions saw  
Amidst the woods; escap'd the foe,

18. Preterretus  
somnia pericu-  
lorum magné-  
rum.

XIX.

Amidst the happy flight  
Withdraws the lucid sun,  
His occidental light  
To western poles return.  
I see wild beasts, they range around;  
Invade the isle, invade the ground.

19. Quum jam  
ad solis occasum  
esset.

Ver. 16. He takes his flight into the wilderness, and being faint through  
conflicts, sleeps in a den.

17. He acts faith upon God.

18. He unadvisedly sleeps in the lion's den; saw lions; but escapes by  
the trees.

19. He is almost beighted, and the wild beasts invade him.

## XX.

Ver. 20. Ador-  
tor cum fera,  
vocata hyæna.

A dreadful voice I hear,  
Which made a distant stand;  
Her yowl encreas'd my fear,  
She stood at my right hand.  
Hyæna takes triumphal stride,  
Attacks my life on ev'ry side.

## XXI.

21. Ille non ci-  
tius effugit  
unam mortem  
quin altera se-  
quatur.

Just then escap'd the death,  
I saw wolves which devour,  
Enclose the dreary path,  
The all-invading hour.  
Wolves and bears, with tyger creatures,  
Thousand forms, viporous natures.

## XXII.

22. Obfideatur à  
canibus silves-  
tribus.

Here the dog of the wood  
Encircles ev'ry path ;  
Is most swift to shed blood,  
Pursuing tracts for death.  
Those dogs are succour'd from the wood,  
By nature wild, savage and rude.

## XXIII.

23. Effugit ad  
supes, motu fe-  
rarum.

Flying for very fear  
To some remoter place,  
I met ten thousand deer,  
They try'd my ev'ry grace.  
Wild and desperate were their looks,  
But I escap'd to the high rocks.

---

Ver. 20. His life endangered by a beast called hyæna ; her manner is to snap the bone of the leg, and then destroy the life. She is somewhat like our English large boar ; her yell is dreadful, she makes the hills echo.

21. Those wolves are very voracious and dangerous ; the tyger as much. If several are together, she will fix upon one of the company, cast him upon her shoulder, and in a private place suck his blood. This creature is not unlike some men, even some professors, who rest not, but suck the vitals of the object of hate until he is destroyed.

22. The dog of the woods ; those were like wolves, but some bark not, therefore the more dangerous.

23. Those deer are very fierce and intimidating.

Nor

Or, HEAVENLY MUSIC *regrined.*

XXIV,

Nor could I far proceed,  
An hundred beasts appear,  
When shall my soul be freed  
From jeopardy and care.  
Environs of beasts, abjects too,  
Will waste my days, my griefs renew.

Ver. 24. Circum-  
venitur, homini-  
bus vilibus.

XXV.

Flying to an harbour  
Situate on a hill,  
Here dwells a kind brother  
Of noble grace and skill;  
Come see a man bereft by all,  
By abjects, that carefs my fall.

25. Miser Israe-  
litæ abjectis et  
seris, vulneratur,

XXVI,

He wept most bitterly,  
Said, see my mortal wound,  
My awful destiny  
From abjects all around.  
Some pity shew, come some kind friend.  
Let pity from my God descend,

26. Acerba la-  
mentatio ejus.

XXVII.

While we were sat content  
To bear each others load,  
A messenger was sent  
Just from the flock of God.  
Lift up hands, amidst captivity,  
God hath an ear for misery.

27. Vocatur ad  
captivos.

Ver. 24. It is impossible to describe the cruelties of those abjects. They were in king David's time.

25. He came to an harbour where a minister had exiled himself for fear of the abjects.

26. He wept bitterly for the mortal wound made by the abjects, of which he died in the wilderness.

27. A messenger was sent to him from the flock of God, and reproves his remissness.



## XXVIII.

Ver. 28. Promissio  
dai pignus.

I hasted swift away,  
To the good multitude,  
Nor met the beasts of prey,  
Nor abjects fierce and rude.  
We praised our God for help at hand,  
His promise gave our joys command,

## XXIX.

29. Promissio  
tentata ab igne  
et fumo.

A mountain high we climb,  
As steep as any rock,  
Dreadful horrors combine,  
The mount was fire and smoke,  
Our souls were ripe but for complaints,  
Is this the lot of all the saints ?

## XXX.

30. Sol splendens  
denuo illumina-  
vit semitas  
nostras.

At length those glooms withdrew,  
And suns began to shine ;  
Our steps rejoic'd anew,  
We soon the flock rejoin.  
The people cry'd, pray to thy God,  
Distress should spread thine arms abroad,

## XXXI.

31. Causa Dei  
est unumquemque,  
pastorem.

I rais'd my cries aloud,  
Let mercy teach thy church ;  
Convince the fordid proud  
That do thy church reproach.  
Send down thine help from lofty skies,  
And our sorrows affect thine eyes.

Ver. 28. The messenger excites faith in God, because of the promise applied.  
29. The promise tried by fire and smoke, but the messenger took a glass  
from his bosom, which he called a perspective, by which means  
he saw two devils, the one at the north side of the hill, emitting  
fire; another at the east side of the hill emitting a great smoke.  
31. Ministers are to stand by the church though distressed.

XXXII.

Sion bright reassumes  
The triumphs of the day,  
Nor yet a foe presumes  
To marr her sacred joy.  
The triumphs of salvation's grace,  
Enlightens days, and cheers the face,

Ver. 32. Dies  
restitutionis.

XXXIII.

Sion's walls peace within,  
While guests are all around;  
The gates of Sion ring,  
New pleasures deeply found;  
Her turretted walls hear her joys,  
And enemies are made her spoils,

33. Victoria Sio-  
nis.

XXXIV.

Her glory all in bloom  
Opened new on earth;  
Splendid day, brightest noon,  
Our joys have pass'd the birth.  
Springs all flowing, summers blooming;  
Florulent crops, pinks alluring.

34. Gloria Sionis  
renovata.

XXXV.

Temples spread their ensigns,  
And joys shall feed her guest;  
Here music entertains,  
With a generous feast.  
Times of pleasure, gorgeous scenes;  
Flowery meadows, rural gleames.

35. Gloria Sionis  
pandens.

Ver. 32. The promise fulfilled, and Sion reestablished.

33. Sion's joys restored; her walls garnished with the spoils of her  
foes.

34. The blooming church.

35. The church lifts up her ensigns, the golden cross, the Host, and the  
crowd of righteous souls.

## XXXVI.

Ver. 36. Vidit  
angelum mini-  
strantem.

I see an angel's face  
Rais'd on a precipice;  
He thunders forth God's grace,  
Proclaiming news of peace;  
His sinews brags, his tongue unty'd,  
His voice exceeds fluctuous tide.

## XXXVII.

37. Janus Sionis  
fundatæ.

Here multitudes surround  
The angels words of life,  
And consecrates the ground,  
And raise the sacred strife.  
Grace shall shine in every face,  
And Sion's gates are gems of grace.

## XXXVIII.

38. Infideles  
gentes genus  
hæcquant ad  
Christum.

The barren nation's bow,  
Before the throne of God,  
And Sion makes her vow,  
And spreads her gifts abroad.  
Mahomet tastes her blessings too,  
Will join her bliss, and worship true.

## XXXIX.

39. Babylonis  
fulas reſtituta.

Babylon also lies  
In ruins and in woe,  
Has lost her merchandize,  
God's goodness she shall know.  
The sweeter sound of gospel grace,  
Shall fill her streets with joy and peace.

Ver. 36. God sends a ministering angel,

37. A new dispensation, and new glories opened.

38. Spiritual worship reactivated.

39. Heathen nations converted, idolatry extinguished.

Messengers



XL.

Messengers fly abroad,  
From pole to pole they fly,  
Nor leave the sacred road  
Till Christ is raised high,  
In mens esteem, in sinners breasts,  
And multitudes shall Christ possess.

Ver. 40. Sim  
omnino Christiani  
per omnia tem-  
porum.

XLI.

Ministers now are free,  
They preach high gospel strain;  
They all shall well agree,  
And despise the world's gain;  
To preach for God and souls also,  
'Tis their chief aim to save from woe.

41. Pastores li-  
corrupti.

XLII.

These are the wish'd-for days  
My soul once long'd to see;  
We preach and sing and praise,  
Open each mystery,  
And our young men see visions bright,  
Ancients see visions in the night.

42. Videri glori-  
am diuinam fac-  
torem.

XLIII.

Here men shall boast no more,  
Religion now no jest,  
Nor shall the sinners soar  
Above the royal test.  
Religion cheers the barren ground,  
And fertilizes all around.

43. Mō diu in  
hibebit pueri-  
tatem.

Ver. 40. Messengers sent abroad.

41. Ministers vested with diuine principles.

42. He is rejoicing in seeing the happy change.

43. These messengers hath power to cast down strong holds.

*The MOURNING SAINT among the Willows :*

XLIV.

Ver. 44. Sionis  
et renovatur.

Jews, Gentiles, all repair  
To erect temples new,  
Aspiring in the air,  
And converts not a few.  
One Lord, one shepherd, and one fold,  
The gates of Sion wa' not old.

XLV.

45. Sion factiat  
salutem suam et  
orationem lon-

Our days are like the oak,  
Three hundred years we live ;  
Nor wear the sinner's yoke,  
Nor ask the sinner's leave.  
Three hundred years to do God's work,  
And thousands freed of Satan's yoke.

XLVI.

46. Sion guber-  
nat gentes cum  
sepectro pacis.

Nations sit all in peace,  
Under Redeemer's shade ;  
And wars forever cease,  
Nor shall the foe pervade.  
Swords are beat into ploughing-hooks,  
No more are wars unkind rebukes.

XLVII.

47. Sion fedet  
et regnat lon-  
gine sine op-  
pressionis.

Mount Sion hath no chain,  
No more is she oppress'd ;  
Her life free from each pain,  
Her cloathing righteousness ;  
Her priests clad with righteous robe,  
And all her seers taught of God.

- 
- Ver. 44. Sion's perpetuity ; conversion the messenger's glory.  
45. An oak is an hundred years growing, an hundred years in his maturity, and an hundred years declining. God's messengers live long to do much work.  
46. The Redeemer's shade, Sion's security. Here I saw lions and lambs agreeing together ; vigorous creatures lost their venom, became tame ; their tongues loosed, and they praised God in loud hosannas.  
47. Sion for a time, and space of time, freed from persecution, sickness, and death.

Now

XLVIII.

Now Sion's worship's pure,  
False doctrines all subside;  
Heavenly science cure,  
And grace is magnify'd.  
Here curates, pastors, bear the ark,  
And pastors after God's own heart.

Ver. 43. Cuius  
Sionis est parat  
et disciplina,  
ejus absque cul-  
pa.

XLIX.

To win souls all their care,  
They join the common cause;  
Thousands converted are,  
And no pernicious laws:  
No pervert laws, nor pervert priests,  
Pervert the laws of righteousness.

49. Nullus cor-  
ruptus pastor,  
sibi tantum pro-  
spiciens sedula  
in janua Sionis.

L.

Here shepherds all agree,  
Religion never sold;  
The truths shall make them free,  
Vanity the love of gold.  
By their union, shall declare  
Glorious grace, God's glory dear.

50. Longe ha-  
teque hi pastores  
dissentiant a  
multis hodie.

LI.

Their nature's strong and firm,  
They preach like angels bright;  
The truths that they confirm,  
Become with glorious light.  
Here reason falls, that strong bulwark  
Falls, sacred dews on all the flock.

51. Hi pastores  
habent facies  
tes, sicut a deo.

- 
- Ver. 43. Nations are blessed with pains-taking pastors, such as are taught of  
God, not subject to men or their ordinances.  
49. No corruption in the priesthood.  
50. The unity of the priesthood.  
51. No inferiority in the priesthood.

Here



## LII.

Ver. 50. Sion  
regnat.

Here Sion rules alone,  
And kings will patronize ;  
They range delightful zone,  
Possess the richer prize.  
The righteous rule in sinner's place,  
Christ, and his spouse, shall rule by grace.

## LIII.

53. Approbatio  
gaulia Sionis  
universalia.

What stately fabrics rise,  
Amidst the rural scene ;  
Their towers hung with praise,  
Ensigns with purple gleame,  
Virgins spread their bays in circles ;  
The widows too spread their laurels.

## LIV.

54. Sion jubet  
generalem reve-  
rentiam.

Sion of great renown,  
Prince's thy glory court ;  
The queen shall wear the crown,  
The queen shall govern courts.  
Ladies of honour serve the queen ;  
Lords and nobles their homage bring.

## LV.

55. Cui con-  
tingunt in glo-  
ria Sionis.

Sion's honours are rais'd,  
She is the queen of worlds ;  
Heavens unite their rays,  
And earth spreads her laurels.  
Her apparel gold, gem'd with stars,  
God gives her joys, no glory spares.

Var. 52. Kings patronize religion.

53. Sion's gorgeous palaces.

54. Sion crowned.

55. Sion's sovereignty.

LVI.

The queen sits all enrob'd,  
Her fountains flow with wine;  
Her glory's from the Lord,  
Her glory is divine.  
Milky streams down precipices,  
Honey flowing quintessences.

Ver. 56. Summus  
hispitalium,  
cius.

LVII.

Each mountain she excels,  
Their tops can never vie;  
The world its grandeur sells,  
And lays its pleasures by.  
Kings merchandize their treasures great,  
And lays them down at Sion's gate.

57. Sionis mag-  
nificencia.

LVIII.

Nations enrapt with joys,  
Ring Sion's chearing choirs;  
All tongues echo rejoice,  
Enkindle sacred fires.  
Our breasts glow with praises, our hearts,  
And Sion's sons taught well our harps.

58. Hilaria me-  
dulamina.

LIX.

David's harps were well strung,  
Sion's lutes form'd anew;  
Lyriſts enhance the ſong,  
And harpers not a few.  
Ginglers of Sion gingle notes,  
And muſicians bright ring her courts.

59. Sionis me-  
dulamina aut  
poetorum iacis  
plentium, can-  
tus suos vocatus  
intrada.

Ver. 56. Sion enthroned.

57. Kings Sion's ministers, to serve her.

58. Sion advanceth nations.

59. Sion's children incepting their songs; *intrada, id est, an entry in music.*

Organs

78 The MOURNING SAINT among the Willows :

LX.

Ver. 60. Orphe-  
us erat peritus  
musicus usque ut  
mansuetas red-  
deret feras.

Organs again in use,  
And the golden lyres,  
No difform yields abuse  
To quench the sacred fires ;  
Sion's Orpheus raise the song,  
Tremulous music uniform.

LXI.

61. Delectatur  
musicis eorum-  
que filii.

I heard songs, vocal songs,  
Their cities shout for joy ;  
Musicians and their sons,  
Charm celestial ray.  
Vary music varying long,  
Immortalize the sacred song.

LXII.

62. Tremula via  
tremulae speci-  
ales musicae ve-  
nistates.

High genius's awake,  
Their lutes by gradation ;  
And trembling strings do shake,  
Music's variation.  
Quivering strings create delight,  
Varying art with science bright.

LXIII.

63. Harmonia  
musicae.

Music in harmony  
Echoes the verdant hills,  
Thousands in company  
Salute the distant fields ;  
Groves and towns in union join,  
In Canticles more than divine.

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Ver. 60. Sion's music accepted and promoted by Orpheus, the chief musician.

61. Sion's new song.

62. Orpheus creates delight by his art in music.

63. Tutti.

Joys



## LXIV.

Joys ring from shore to shore,  
 All mountains lift their head;  
 Never such joys before,  
 Our foes are all laid dead.  
 All things are new; what rural scenes,  
 Flowing isles, rivulets and springs.

Ver. 64. Jubi-  
 lationes exultant.

## LXV.

Phœbus with spreading wings,  
 All sheds his beams abroad;  
 Villages rejoice kings,  
 And glorify their God.  
 Villages flush'd with brighter ray,  
 Shall praise their God for brighter day.

65. Sion perficit  
 radios splendentes.

## LXVI.

Those trumpeters have skill  
 To cheer the humane heart,  
 It is the father's will  
 Those blessings to impart.  
 Those notes directed from above,  
 Raise the heart to heaven's high love.

66. Sionis buccinatores docentur a cœlo.

## LXVII.

The heavens blend with earth,  
 Sublime attractions here;  
 Joys of heavenly birth,  
 With angels trumpets near.  
 Descending teaching worlds their lays,  
 And trumpets sounding call to praise.

67. Angeli jungunt buccinas Sioni.

Ver. 64. Orpheus, by his skill in music, charms his thousands, and tames wild beasts.

65. Sion's joys universal, and victorious Phœbus cheers Sion with his indulgent wings.

66. Sion boasteth of her heavenly trumpeters.

67. Sion dignified with angelic trumpeters.

F I N I S.

